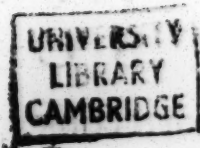


LECTURES
OF
ORIGINAL STYLISH
CONSIDERED
Being the Substance of
SERMONS

Preached at
FIFTEEN HALL
WITH
PREFACE
AND
APPENDIX

BY
J. H. H. H.



'65...2303



THE PREFACE.

I SHALL take Leave, before I present the Reader with the following Discourses, to give a brief Account of some Things, which led me both to preach and publish them. Being call'd to bear my Part in a publick Lecture, which is attended by many, who excel in Judgment as well as Piety, and are able to defend the Truth, as well as desirous to express their Love to it, I thought it my Duty to insist on those important Subjects, which are most controverted in the Age in which we live. Therefore I first attempted to cast in my Mite, with others, in Defence of our Saviour's Divinity and Satisfaction, as founded on several Texts of Scripture, the last of which was Phil. ii. 6—9. And then I judged it no less necessary to apply my self to a further Search into those Doctrines, that respect the Eternal Purpose of the Divine Will, and the Execution thereof in God's special Providence and Grace; that so I might be able to remove groundless Prejudices, and vindicate the Divine Perfections: and accordingly I began with the Doctrines of Election, Reprobation,

and Assurance, from 1 Thes. i. 4, 5. *The Design was certainly good ; and whether 'twas rightly manag'd, is to be try'd at a higher Bar, and not to stand or fall by the uncertain Determination of Man's Judgment. Yet this I must say, through the great Goodness of God, these Discourses have not been without a Testimony to the Truth and Usefulness thereof in the Consciences of some, and have been blessed, as I am given to understand, as a Means of their further Establishment. This induc'd me so far to comply with their Desire, as to give them some Expectation that they should be publish'd in due Time. But having been hinder'd, for some Months past, by much Work upon my Hands, from making any great Progress therein, I hoped to gain a little farther Respite, 'till in my Turn in the Lecture I had preached six or eight Sermons more, in Pursuance of the abovemention'd Design, of which these I have now publish'd are two. They are therefore abortive, and like to meet with such hard Fate in the World (if any Thing may be inferr'd from the Censures they have already past through) that there is but poor Encouragement for me to prosecute it.*

I sincerely declare, that I was far from entertaining any Design to amuse the World with vain Speculations, or new Notions, if any Thing I have deliver'd may be thought so ; though strictly speaking there is nothing new herein, excepting the Manner of conveying Ideas of Things ; which in most Writings on this Subject, are either wrapt up in scholastick Terms, which every one does not understand, or explain'd in a differing Way, and oftentimes with a View very remote from that which I have had, as will be farther observ'd in the Postscript. But suppose I have stept a little out of the beaten Track, to take a Path which I thought more safe and pleasant, should this be reckon'd a setting my Face towards some other End ? However, I am ready to flatter my self, that this Part of my Charge is at an End ; and hope, that when the impartial Reader has condescended to be willing to receive Conviction by ocular Demonstration, he will forbear

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bear to report, what he has received by Hearsay, that I deny the Imputation of Adam's first Sin, and as a Consequence drawn from it, the Imputation of Christ's Righteousness; or the universal Depravity and Corruption of humane Nature; or Man's Propensity to Sin in and from his Infancy: which I have been so far from doing, that I hope it will appear, that I have rather establish'd those Doctrines by just Arguments, than said any Thing to weaken them. I could easily point out particular Persons who have made me an Offender for a Word; or rather, given out, that I asserted what I have professedly opposed. But as, I think, it has never been my Practice, to describe particular Persons, when I have endeavour'd to plead the Cause of Truth, either from the Pulpit, or in common Conversation; so I am as little disposed to do it, in defending my self from the Press. Only I would take Leave to give them this Caution, that they would for the future not be so forward to believe all they hear concerning Ministers, before they have given them an Opportunity to vindicate themselves; nor charge them with false Doctrines, when they don't know what the Doctrines are which they so call: and I know some that have done so in this Case; which gives me farther Conviction every Day concerning the Difficulty of the ministerial Work, and how much more we need the Prayers of those that hear us, than deserve their Censures, especially in those Cases where we are able to defend our selves.

What I have suggested, plainly evinces the Necessity I was under of publishing these Sermons, which I have done with as much Expedition as my leisure Time would permit. The former of them I have taken the Liberty to enlarge and alter, that the Argument might be more illustrated, because I never yet heard that any Objection has been made against it. And the latter, especially to Page 46. I have rendred a little more concise in some Places, as well as taken away the usual Repetition to refresh the Memory of the Hearers, which would be
superfluous

superfluous in printed Discourses ; and in others added a few Sentences, and a little corrected the Stile. This I ventured to do, because no one could well found the Charge abovementioned on it : but as for the remaining Part of it, especially from Page 46, to Page 53. I have thrust it forth into the World as 'twas preached ; leaving out only such Words, or Sentences, as were superfluous, and nothing to the Argument, or now and then transposing a Sentence, to make the Method appear more clear : and what is added as supplemental in the aforesaid Pages, I have distinguished by inserting it in an Italick Character. The Reason, why I was so very cautious in this Matter, was, because, it may be, some who have had very hard Thoughts of me, will be ready to say, if they find nothing worthy of the Charge they have already brought, that I have prevaricated, in not publishing a true Copy of what I deliver'd from the Pulpit ; which now they cannot justly do : since I have omitted nothing, that I know of, in this or any other Part of the Discourse, that appears to be obnoxious, or might tend to exaggerate, or justify any Part of the Charge brought against it. However, because there are some Expressions which may be thought not so well guarded, nor the Arguments so fully evinced as was needful, which indeed the Limits of an Hour, would hardly allow, I have added a Postscript, that I might farther explain what has been so much misrepresented in that Discourse, and do my self the Justice, which popular Reports have denied me.

There is one Thing more which I am obliged to add, namely, that as it has met with much Opposition from some, so has its Publication from others : Some of whom, having been occasionally asked, What they had to object against it, have discovered, if not confessed, that they knew but little of it ; only they were afraid that the printing it, would make a Flame in the World, and raise a new Paper-War. This, I confess, was of equal, if not more, Weight to me, than the Vindication of

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of my own Sentiments. But I hope their Fears will prove groundless ; for though they tell me some have resolved to answer it, yet 'tis in my Power, and not in the least contrary to my Inclination, to quench the Flame, by forbearing to reply; though I hope none will give themselves the trouble to militate against those Things which I have delivered, about which I have declared my self not to be very peremptory, as being of a more indifferent Nature ; and if any should think fit to object against the Imputation of Adam's Sin, which many in the World deny, I hope some of those, whose Conduct has laid an Embargo on my Pen, will do something in Defence of that Truth according to their own Method of Reasoning.

I cannot here forbear to mention an obliging Message, which was sent me by a Reverend Brother, signifying, that if I said any Thing against Original Sin inherent; he would send me a Civil Letter about that Matter ; for which I heartily thank him, but hope he will find no Occasion to put his Intention in Execution. And if he sees any Thing else exceptionable, I should, were not my Hands tied up, without fearing a Flame, think my self Happy in interchanging Epistolary Discourses with one, who has given a publick Proof, that he is not disposed to treat his Antagonist in any other way, than what becomes a Scholar and a Gentleman.

Before I conclude this Preface, I cannot but acknowledge the obliging Treatment I have met with from another Reverend Brother, who, though he heard the second Sermon, determined not to give his Sentiments about it, till it was published. Had all others done so, I should have had no reason for Complaint ; and should have taken more Pleasure in submitting what I have published to their Judgment, than I can have in my present Views, of being tried by those, who have past Sentence upon me before they have heard the Cause. However, notwithstanding all they have said of me, and herein have not so strictly adhered to the Golden Rule laid down by our Blessed Saviour, of Doing to all

all Men, as They would that others should do to them; *I think I can truly say, I abhor the Thoughts of speaking Evil of any Man, or throwing Charges of Heterodoxy on those whose Sentiments I am a Stranger to; much less would I weaken the Hands of Ministers, and add to the Burden they stoop under, in a Day in which many would be glad, if such Allegations could be made good. Could this be justly laid to my Charge, I should conclude, that the Scourge of Tongues is a just Rebuke upon me for it: But as the great Apostle says, I know nothing by my self, yet am I not hereby justified. I wish I had nothing more to reflect on in the Progress of my Ministry, than the Tendency of these Sermons to lead the People out of the Way of Truth; or, that no Sermon I ever delivered had more Blemishes in it, than these have erroneous Doctrines; or, that I had never more deserved to be accused of not speaking that which is right concerning God, than I have in these Discourses.*

My earnest Desire, and Prayer is, That the God of Truth and Love would favour me, and all my Brethren, with a greater Measure of Knowledge, and Establishment in the Faith, that neither I nor they may give any real Occasion to any to say, that we are departed from the Simplicity that is in Christ; and, that we All may speak the Truth in Love, and maintain it with a Zeal becoming the Importance of the Subject, and the Glory of Him whose Image it bears.

DEC. 10, 1724.



SER-



SERMON I.

ROM. v. 18.

*By the Offence of One Judgment came upon
all Men to Condemnation.*

WHEN we find by woful Experience, that the whole Human Nature is depraved, vitiated, and exposed to all manner of Sin, it should certainly lead us to enquire, whence this took its Rise, or, what is the Origin of all that moral Evil which is in the World, and of that long Train of Miseries that attend it. Besides, if Original Sin is to be lamented, we must be satisfied, that it is really a Sin. I therefore chose to insist on these Words; that I might give you my humble Thoughts on a Doctrine, which is greatly opposed in the Age, in which we live, having in some late Discourses endeavoured to establish your Faith in the Doctrine of God's eternal Decrees, which no one

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denies;

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denies, that ever I heard of, but he also denies Original Sin. And, indeed, 'tis a Subject, that has in it so many Difficulties, that it requires a great deal of Thought to be able to account for them. This I shall endeavour to do, as well as I am able, and as is consistent with the Brevity of our ensuing Discourse.

Nor is it a vain, empty, or trifling Subject which we have before us, but such as is of the greatest Importance ; and as I would not be mistaken myself, so I hope my Way of handling it will not lead you into any Mistake. And to this End, I shall endeavour, as much as I can, to keep close to the Analogy and Rule of Faith ; and I hope I shall say nothing inconsistent with, but what rather tends to give Glory to the Divine Perfections.

You are very sensible, that there are many, who, when they see the Proneness of Man to Sin from his Childhood, will not deny, but that our Nature is corrupted : But how it comes to be so, there's the Difficulty. To say that it comes only by *Imitation*, is to suppose, that Sin, and consequently Death, reigns only over those who sin after the Similitude of *Adam's Transgression*, which was an actual Sin ; whereas we read, *Verse 14.* of this Chapter, that *it reigned over them, that had not sinned after the Similitude of Adam's Transgression.* It also supposes, that Judgment comes only for Sin committed by us, while we readily follow a bad Example ; whereas our Text plainly says, that it took its Rise from the Offence of *Adam.* That this is the Sense thereof, to me seems obvious even to a Demonstration ; or else we are very much at a loss, as to the Sense, and just *Idea* of Words, which cannot, without manifest Force put upon them, be taken in any Sense, contrary to what is contained in our Translation.

If we look back to the 12th *Verse* of this Chapter, of which our Text is a part, we find the Apostle asserting, that *Sin entered into the World, and Death by Sin, by one Man, that is, by the first Man, in whom * all have sinned*; and also by his first Offence, and so it passed upon all Men. And accordingly 'tis said, *Verse 14. to reign from Adam unto Moses*; that is, from Adam successively in all the various Generations of the World. Besides, *Ver. 19. he says, By one Man's Disobedience many were made Sinners*. And in our Text, *By the Offence of One Judgment † came upon all Men to Condemnation*. The Word, *κατάκριμα*, which we render *Condemnation*, cannot, with any manner of Consistency, be taken in any other than a forensick Sense. *Κεῖμα* ||, indeed, may somerimes signify a Judgment passed upon Persons, or Things, that

* This seems to be the most natural Sense of ἐφ' ᾧ; and so it proves Adam, in whom all sinned, to be their Head and Representative, and also agrees best with the Apostles general Design, or Argument insisted on, and further illustrated in the following Verses.

† This Word, though not in the Original, is very justly supplied in our Translation, from *Ver. xvi.* Or else, as the learned Grotius observes, the Word ἐγέβετο might have been supplied; and so the Meaning is, *Res processit in Condemnationem*: Which will not in the least alter the Sense of the Text. And here I cannot but take Notice of a very good Paraphrase of *J. Capellus* on this *Verse*, which I think contains the true Sense thereof: His Words are these: *Quemadmodum omnes Homi-*

nes, qui condemnantur, reatum suum contraxerunt, ab una unius hominis offensâ; sic & quotquot vivificantur, absolutionem suam obtinuerunt ab una unius hominis obedientiâ.

|| That *κεῖμα* is not always taken in a forensick Sense, see *Mat. vii. 1. Rom. xi. 33.* As for *κατάκριμα*, we don't often meet with it in the New Testament, but wheresoever it is used, it is so taken. See *Verse 16. of this Chapter*; and *Rom. viii. 1.* And so are those Words, the Sense whereof has an Affinity to it, as *Rom. viii. 34. τὸς ὁ κατάκριτων.* And also *ἀνατάξις*, as in *Acts xvi. 37. and Chap. xxii. 25.* is taken in a judicial or forensick Sense. So that, according to the Construction of the Word, *κατάκριμα*, signifies, *Judicium adversus aliquem.*

is not forensick; but this Word used in our Text, I think, is never understood otherwise: And therefore whatever Word we supply before it, whether *Sin*, as some do, or *Judgment*, as 'tis in our Translation, 'tis expressly said to be *unto Condemnation*. This came by *the Offence of One*, to wit, *Adam*; and therefore where one Person is condemned for the Offence of another, this must necessarily argue the Imputation of that Offence to him; otherwise the Condemnation is not just. Thus the Offence, though not committed by all Mankind, is said to be plac'd to their Account, that is, imputed to them, and so they are liable to Judgment or Condemnation.

Our main Design in chusing to insist on this Text was, that we might take Occasion from it to speak to that, which is the most difficult Part of Original Sin, *viz.* what we call so by Imputation, or consists in *Adam's* Sin being placed to our Account. And, I think, it very plainly contains this Doctrinal Proposition, which shall, by Divine Assistance, be the Subject of the following Discourse, *viz.*

All Mankind are under a Sentence of Condemnation for the Sin of our first Parents. *By the Offence of One Judgment came upon all Men to Condemnation.*

The Word, which we render *Offence*, is in the singular Number; implying, that Judgment does not come upon all Men to Condemnation, for all the Sins that *Adam* committed; but that one Offence, which was the first Instance of Sin in this lower World, that which first cast a Reproach on the Human Nature, or that, by which Man first cast off the Allegiance that was due to his Creator. And the Apostle uses the Word in the singular
Num.

Number in a following Verse, *Ver. 20. The Law entered that the Offence might abound*: that is, that this first Sin might appear in all its aggravating Circumstances, as well as that we might be humbled under a Sense of all those Sins, which are the necessary Consequents thereof.

The Method in which we shall, by Divine Assistance, speak to this Proposition, shall be

- I. To consider, That all Mankind are concerned in *Adam's* first Sin.
- II. To shew, What is that Judgment unto Condemnation, which all thereby are subjected to. The Offence imputed, and the Judgment inflicted.

I. To prove, That all Mankind are concerned in *Adam's* first Sin.

Here we shall speak to two Things.

1. That *Adam* was made Holy, and Happy; yet he sinned, and fell.
2. That he did this, not as a private, but a publick Person, the Head, Representative, and common Father of all his Posterity; and therefore, that all Mankind are concerned in this Sin.

1. *Adam* was made Holy, and Happy; yet he sinned, and fell. This Head contains two Branches.

The First to be considered, is, That he was made *Holy*, and *Happy*. If he was made *Holy*, it follows, that he was made *Happy*; for God doth not delight to see his Creatures miserable, unless Misery be inflicted as an Act of Justice, as the Punishment of Sin.

That Man was made *Holy*, appears from what is said, *Gen. i. 31. God saw every Thing that he had made, viz. after he had made Man, and behold all was very good.* He could never have pronounced this concerning Man, if he had made him in a State

State of moral Evil : for that is to give the highest Character to that, which the greatest, I might say, the only Object of his Abhorrence ; or, to testify his Approbation of that, which no one ought to look upon, but with the greatest Dislike and irreconcilable Aversion.

Moreover, The Soul of Man in its Nature and Powers is indeed the most excellent Part of this lower World ; but how vile and base must it have been, if it was framed destitute of the Divine Image, and its Faculties filled with the greatest Disorder, and void of that Rectitude, which is the Beauty and Glory of the Human Nature ? Had God made the World in such a State, as now it is in, liable to the Curse and Bondage, which now it groans under ; and especially, had he made the intellectual Part thereof, which only is capable of it, in a State of Enmity, and Rebellion against him : to pronounce it Good would be contrary to the Holiness of his Nature.

Besides, to make a Creature prone and inclined to Sin, is to be the Author of Sin ; which is the greatest Reflection cast on an Holy God, which can be expressed in Words. For what is this, but to make him a Violator of his Law, and consequently in such a State, that he is in Honour obliged to condemn him ? Whoever asserts this, lays himself sufficiently open to that Charge, which is thrown upon us without ground, as though we thought, or gave others ground to conclude from what we assert, that God made Man to damn him. But far be it from us to think so of the Great God : He had other Ends more Glorious in making him ; and therefore did not create him in a State of Damnation, which he would have done, if he had made him in a State of Sin.

Moreover, had he been made in a State of Sin, he must have been made in a State of Separation
from

from God; and therefore utterly incapable of Converse with him, and as such set at the greatest moral Distance from the Fountain of all Holiness and Happiness. He could not be the Subject of Divine Influences, which suppose an Interest in Divine Love; and consequently, he must be altogether unable to answer the most valuable End of his Creation. Such a Blemish as this would have sullied the Beauty of this lower World to such a Degree, that the Psalmist would have had more Reason to say, as he doth, *Psal. lxxxix. 47. Wherefore hast thou made all Men in vain?* Therefore we cannot but conclude, as Solomon does, *Eccles. vii. 29. that God hath made Man upright.*

From hence it follows, that Man was made *Happy*; or, as he had Powers capable of knowing and enjoying God, so he was Happy in the Knowing and Enjoyment of him. Yet we must observe, that when we speak of Man's first State of Holiness and Happiness, we do not suppose, that when God made him Upright, he acted to the utmost of his Power. This he never did in any Instance; therefore he never made a Creature in such a Degree of Perfection, but he might have made him more perfect, had he pleased. There are no Perfections short of Divine, but he might have communicated: He might have made Man, whom he constituted a little lower than the Angels, above them; since all created Perfections are bounded by his Sovereign Will. 'Tis true, Man's Dignity and Happiness was very great, and he was, as we generally express it, perfect in his Kind; yet he was not made in such a State of Perfection, as he shall arrive to when he is brought to Glory.

And as he might have been made with a greater Degree of Perfection, so he might have been admitted to partake of some greater Privileges, even in this World. God might, as is more than probable, had

had he pleased, have granted him a greater Degree of Communion with himself. For, as he never in framing Creatures, acted to the utmost of his Power, as was hinted but now; even so in manifesting himself to them, he never shined forth with such a Lustre, nor manifested so much of his Glory to any, even the best of Creatures, but he could have made fuller and brighter Discoveries of himself to them, had he been pleased to add some further Degrees of Enlargement to the Capacities of the Subjects, so that they might be thereby rendered more capable of receiving them.

This will further appear, if we consider, what Man had ground to expect, had he performed perfect Obedience, according to the Tenor of the Covenant which he was brought under; for then the Promise of Eternal Life would have been fulfilled, and he possessed of a Degree of Happiness, which, from the Nature of the Thing, he could not be possessed of in his first Creation.

For the further Illustrating this let us consider two Things.

(1.) What Man was possessed of, as a reasonable Creature, antecedent to, or in Order of Nature before, his being in Covenant, which some call God's natural Image or Creation-Grace.

(2.) What he was given to expect, as being concerned in the Covenant made with him, in which Eternal Life, and many Circumstances of super-added Blessedness attending it were promised, upon Condition of perfect Obedience. This contains more especially God's supernatural Image, or what is sometimes called Super-creation-Grace.

Under the former of these Heads let us observe,

[1] That God could not create Man in a State of *moral Evil*, polluted with, or having in his Nature the least Propensity to Sin, for that would argue him the Author of Sin. 'Tis very easy to shew;

shew, what we mean by this Propensity, Bias, or strong Inclination to Sin, by describing Man as he is at present in his fallen State. Let us consider *every Imagination of the Thoughts of the Heart as only Evil*, and that *continually*, Gen. vi. 5. Take a View of the Will as filled with Obstinacy, set against God and Holiness, bent to backslide, sometimes compared to an *Iron Sinew*, not to be perswaded to submit to the Divine Government, whatever Arguments are brought, or Motives alledged to perswade it thereto. This is the Character of Fallen Man, destitute of the Divine Presence and Grace. And can we suppose it possible, for God to have created him in this Condition? This would make his Ruin necessary by a Necessity of Nature: yea, it would suppose him to be habitually a Sinner, before he was actually so. And these Habits being deeply rooted in Nature, and Concreate therewith, must be culpable; for that which produces Sin, which is a Crime, cannot be exempted from being equally, if not much more, so. And can we suppose such vicious Habits to proceed from a Holy God? God forbid!

[2.] Man was made without the least Charge of Guilt brought in against him, and consequently he must be the Object of the Divine Approbation; for, as we observed before, he pronounced every Thing he had made very good. This is the result of the former, and necessarily arises from his being sinless.

[3.] No superior external Force could prevail against him, so as to render his Fall necessary or unavoidable by a natural Necessity. For as the former reflects on the Holiness of God, this seems inconsistent with his Goodness; and it would be an Impeachment of his Justice to suppose, that he punisheth Sin in those, to whom he had not given

sufficient Power to resist any Efforts that might be made to enforce it. The Tempter might use his utmost Endeavours, but could do no more than present the insnaring Object, or sollicite a Compliance with his Suggestions; but he could not offer Violence to the Will. Therefore he might conceal the Deformity of Sin, with all the subtle Arts that his Malice could invent; or put the fairest Colours on it, that it might appear with all the Beauty, which it is capable of receiving: yet Man had Wisdom enough to detect the Fallacy, and Strength sufficient to repel the Assault, and retain his Integrity. So that had our first Parents used that Power, which God endowed them with, as a Part of his natural Image, they would have appeared more than a Match for the Adversary, who could by no means prevail against them without their Consent.

But all this was no more than what Man was possessed of; these were the Gifts of Nature, or Creation-Grace. There was something beyond this, that was promised and expected, which we call Super-creation-Grace, which is the *second Thing* to be considered.

This carried in it some farther Degrees of Communion with God, as well as a Right and Title to a greater Degree of Blessedness; or, at least, the Grace of Confirmation, whereby his Fall would have been rendered impossible: Which will further appear from what will be considered under a following Head, when we come to speak of *Adam* as the Head of a Covenant. Thus we have shewn, how Man was made *Holy* and *Happy*; which leads us to the *second Branch of this first Head*.

2. To speak of him as *having sinned and fallen*. Though he was in these advantageous Circumstances, he abased himself even to Hell, he sought out many Inventions.

If

If any one say, how was it possible, that an innocent Creature should sin, and thereby fall: though the Possibility of a Thing, where the Fact is so evident, can't reasonably be questioned; yet to this it may be replied, That Man, though created Innocent, was notwithstanding Mutable; for nothing is Immutable but God, or what is rendered so by his *Will* or *Providence*. That Man's State was not rendered Immutable by the *Will* of God, is plain; for then he could not have fallen, without supposing the Divine *Will* to have been frustrated. And that Man's State of Innocency was not rendered Immutable by God's *Providence*, is no less obvious; for that was a Blessing which *Adam* rather expected, than enjoyed, and which he had no Reason to expect, without his performing perfect Obedience, according to the Tenor of the Covenant he was under. Had he done this, he would have had the Grace of Confirmation, which would have rendered his State of Innocency immutable; and then 'twould have been an eternal Truth, that it is impossible for this confirmed Creature to fall. Now that Man should fall, not having obtained this Privilege, is no unaccountable Thing; for 'tis only to suppose him created with a free Will to what is Good or Evil, and at the same Time left to the Freedom of his own Will, to chuse or refuse without constraint.

But that we may understand what this Grace of Confirmation implies, which *Adam* had not arrived to, which would have secured him from falling, and which glorified Saints enjoy, whereby their State is rendered secure and unalterable; it consists in God's freeing them from all Temptations from without. For as for inward Temptations, they are hardly consistent with a sinless State; for, as the Apostle observes, *James* i. 14. *Every Man is tempted, when he is drawn away of his own Lust, and*

enticed. Or, provided God should suffer Man to be tempted, as he did our first Parents in Innocency : yet if he was pleased to afford him a present Interposure of Providence, telling him, that the Enemy is at hand, and therefore he has more than ordinary need to be on his Guard, look to himself, and take heed of Inadvertency or a Surprise ; I say, if there was such a present Interposure of preventing Grace, 'tis next to impossible, that an innocent Creature should fall ; and much more so, if to this we add, the present Influence of Divine Grace, exciting those Habits of Grace that are already in the Soul. This would effectually prevent his Fall ; but this *Adam* had not ; but being left to himself, the Snare was laid by the Tempter, and his Feet entangled therein, and so he sinned and fell.

That he sinned and fell, appears from the Consequents thereof, and from all that Sin, which has ever since invaded, and possessed all the Powers and Faculties of the Souls of all his Posterity, our Saviour himself only excepted.

Now when we consider Man as *sinning*, we consider him as casting off his God, resolving to be his Subject no longer, chusing another Lord, or determining to give Laws to himself, and be at his own disposal. It also contained in it a Separation from God. Man separated himself from his God hereby ; that was his Crime ; and God resolved not to converse with him any longer, nor continue to him the Blessings he had forfeited ; there's his Punishment.

We have an Account of the Fall of Man, and the Manner how it was brought about, in *Gen. iii.* What was the Temptation, how it was managed, and how it succeeded, according to the Tempter's Desire ; as also what were the Consequences thereof, to wit, Guilt, Fear, Shame, Flight from God,

God, and the Curse of God pronounced on the whole Creation, which was from that Time subjected to Vanity. And henceforth Man was weighed in the Balance, and found wanting. And it was impossible for him to yield perfect Obedience to the Law of God; for he that hath lost his Integrity can never be said to be innocent, with respect to past Guilt. For that would be to render that not done which is done; and therefore it can never be said of one that hath sinn'd, that he hath not sinn'd. 'Tis such a Perfection as this that would have given Man at first a Right and Title to Eternal Life; but this is irrecoverably lost; and therefore Man must now expect to obtain the Favour of God another way. For being fallen, he is liable to the Curse, or condemning Sentence of the Law; for 'tis expressly said, *Gal. iii. 10. Cursed is every one that continueth not in all Things, which are written in the Book of the Law to do them.* Now Adam having thus revolted from God, he was immediately under a Sentence of Death; the Threatning made it due upon his first Transgression. *Gen. ii. 17. In the Day thou eatest thereof thou shalt surely die.* And by a parity of Reason, 'tis the same as though it had been said, In the Day thou violatest the Divine Law, in any other Instance, thou shalt surely die. As soon as ever Sin entered into the World Death accompanied it, or entered by it, to use the Apostle's Words, *Rom. v. 12.* Therefore it might be said of him, that the Moment he sinned he was dead in Law; and as for all the other, and more common *Ideas* of Death, such as the Separation of Soul and Body, or all the other Miseries of this Life, which are sometimes called *Death**; these are only the Consequents of this legal or forensick

* *Exod. x. 17. 2 Cor. iv. 11. & xi. 23.*

Death; and therefore are remotely contained in this first Threatning. That which was primarily intended therein, was, as was hinted but now, a Separation from God, a being brought under his Wrath and Curse, and exposed to the total Loss of that Communion and Intercourse with him, which he had before; as also a Loss of that Right and Title to Eternal Life, which the first Covenant gave him a sure ground to expect, had he retained his Integrity. This therefore must bring him into a State of Despair; for no Relief was to be had but by an Act of Grace, or the Interposure of a Mediator, which he had then no ground to expect.

And to this let me add, that another Consequent hereof was, an utter Inability to do any Thing that was in all its Circumstances good. For as his Hope proceeded from his Interest in, and Nearness to God, which was then lost, and nothing but Despair ensu'd; so his Power to do what is good proceeded from the Rectitude of his Nature, which now became vitiated by Sin, and turned out of the right Way; it also proceeded from the Divine Influences, which were now forfeited; so that his Strength to do good, and preserve himself from falling by future Temptations, was intirely lost, since the Lord was judicially departed from him.

Thus far we have considered Man as first advanced to great Honours, and then as fallen from them, which leads us to the *second Branch of our first general Head*, viz.

2. To consider him in all this not as a private Person, but as the *Head and Representative of all his Posterity*.

Here let it be premised, that he was under a *Law*, and a *Covenant*; first under the *former*, at least in order of Nature, and then under the *latter*. Not that there were two Dispensations, which he

he was under, *viz.* a *Legal* and a *Federal*, which no body ever asserted; but the Dispensation he was under had these two distinct *Ideas* in it. Had it been only a *Law*, I humbly conceive, no one would have been concerned in it, but himself; and therefore they who are not willing to allow, that he was the federal Head, and Representative of all his Posterity, contend for its being only a *Law*.

But that we may endeavour to set this Matter in a true Light, and further illustrate the Head we are now entered upon, we shall enquire,

[1.] What is the Difference between a Person's being under a *Law*, and under a *Covenant*; and,

[2.] Endeavour to prove, that *Adam* was under a *Covenant*, which will prepare our Way for the third Head; to wit,

[3.] That he was the Head and Representative of all his Posterity; and,

[4.] We shall consider how the Divine Perfections may be vindicated in this providential Dispensation, in ordering One to stand in the Room of, and act for All Mankind in this Matter.

[1.] To consider the Difference between a Person's being under a *Law*, and under a *Covenant*. A *Law* is the declared Will of a Sovereign, which Subjects, as such, are oblig'd to obey, provided it be just, without any mutual Stipulation between him that made it, and those that are bound thereby. And to secure the Honour thereof, and enforce Obedience, it is necessary, that there be some Punishment annexed, proportioned to the Nature of the Crime, which the Violator thereof renders himself obnoxious to. But as for Rewards, especially such as a Subject hath not a natural Right to, I humbly conceive they are not properly included in the Nature of it, as a *Law*; but are rather contained in it, as having the Idea of a
Cove-

Covenant annexed to it. A *Covenant*, especially as passing between a Sovereign and his Subjects, which is most adapted to the Head under our present Consideration, is a Law, with a superadded Promise of some Advantage, or Blessings, which could not be claimed but by Virtue of that Promise.

Now, to apply this to our present Purpose, the Divine Law, or revealed Will, is that which we are under a natural Obligation to obey; which Obligation arises from the Relation we stand in to God, as Creatures and Subjects: so that we can be no more exempted from it, provided the Law be promulgated, and remain in force, than we can cease to be Creatures. And the Punishment annexed to it, is also proportioned to the Nature of the Crime; so that as the Lawgiver is infinitely greater than any Creature, the Crime and Punishment is in proportion greater, than what can be inflicted by any other than God.

The immediate and necessary Consequence of Obedience to this Law, is an Exemption from Punishment, and, I think, nothing else; except you add, the Continuance of the Privileges he enjoyed, which God determined not to take away, unless forfeited by Disobedience: but no superadded Privileges are annexed to it as a Law. If therefore there be a Promise contained in it, of some greater degree of Communion with God, or of the Grace of Confirmation, or the Glory of the heavenly State, or, indeed, any Thing more, than what Man was at first possessed of by an Act of Sovereign Pleasure, which we call Creation-Grace: I say, if there be any Thing more promised to the Creature, provided he does not violate the Law, then 'tis more than a Law, for it contains in it the Nature of a *Covenant*, which leads us to the *second Head*.

[2.] To consider, that *Adam* was under a Covenant. If the Explication, we have given under the last Head, of a Covenant, as contradistinguished from a Law, be just, we have nothing now to do, but to prove, that there was a Promise of super-added Happiness given to him, as performing perfect Obedience. This to me seems very evident, though all the Arguments brought to prove it are not equally conclusive.

Some attempt to prove it from *Hosea* vi. 7. which Words they chuse to render, *They like Adam have transgressed the Covenant*. Therefore, say they, *Adam* was under a Covenant: And so they think that *Adam* is the proper Name of our first Parent; in which Sense they suppose the *Hebrew* Word (אָדָם) *ADAM* is to be taken, as we find it in our Translation, in *Job* xxxi. 33. *If I have covered my Transgression as Adam.* q. d. If I have used such vain, trifling Excuses, as *Adam* did, to palliate his Sin, *Gen.* iii. 12. But, though this Argument is not to be treated with Contempt, since there are Persons of considerable Note, that take the Text in this Sense*; yet I cannot lay much Stress upon it; because the Words may be rendered, as they are in our Translation, *They like Men, &c.* Or, according to the common Custom of vain Man, *they have transgressed the Covenant; i. e.* They are no better than the rest of Mankind, disposed to break Covenant with God. So the Apostle uses the same Way of speaking in this Sense, *1 Cor.* iii. 3. *Are ye not carnal, and walk as Men?* Or, it may be taken in the Sense that

* *Grotius*, though not much inclin'd to allow *Adam* to have been the Head of a Covenant, yet says, *Nisi Latina hac interpretatio non displicet, ut sensus*

hic sit; sicut Adam, quia pactum meum violavit, expulsus est ex Edene; ita equum est ex sua terrâ expelli.

others * give of it ; *q. d.* They have transgressed the Covenant, as though it had been a Man's Covenant.

A more common Argument, to prove, that *Adam* was under a Covenant, is that taken from *Gen. ii. 17.* *In the Day thou eatest thereof thou shalt surely die.* Whence it is argued, That if Man had not sinned, he should have been made Partaker of the heavenly Blessedness.

I am very sensible, that many will think that much Stress is not to be laid on this Argument : for it will be objected, that though a Punishment threaten'd infers, that it shall not be inflicted, if not deserved ; yet it does not follow from hence, that if the Guilt of Death be not incurred, a greater Degree of Happiness must necessarily be conferr'd. Thus if a Legislator threatens his Subjects with Death, in Case they are guilty of Rebellion ; it only follows, that there is an Intimation given, that provided they do not rebel, they shall be continu'd in the quiet Possession of what they had a natural Right to as Subjects, and not advanced to any higher Degree of Dignity.

However, that we may not wholly give up this Argument, let it be considered, That this Threatning was denounced, not only to signify God's Will to punish Sin, or the certain Event that should follow upon it, but as a Motive to Obedience, which is one great End of Threatnings in human Legislature. Now it highly becomes God, and is agreeable to the Methods of his Providence in all Ages, to encourage his Creatures to obey him, by Promises, as he does in the Dispensation we are now under. And these Promises respect some Blessing we are not at present possess'd of. So that *Life*, when promis'd in Scrip-

* *Jun. & Trem. Tanquam hominis.*

ture, is generally taken for eternal Life, or an Admission to the highest Blessedness in Heaven. Why then should it import so great a Privilege in one Dispensation, and nothing else in another, but an Exemption from Punishment; which *Adam* knew from the Moment that he was created he had a Right to, as not being, 'till his Fall, conscious of Guilt? and why may we not then allow the Consequence: If thou sinnest, thou shalt die; therefore if thou sinnest not, thou shalt obtain eternal Life?

Moreover, if the Death threatened implies a Privation of the heavenly Blessedness, as well as the Loss of what he was actually possessed of, as it does in other Scriptures, why may we not suppose, that the contrary Blessing opposed to it, which *Adam* was to expect, was the Enjoyment of that Blessedness? As, to apply the Similitude taken from human Government, If a King, from the Goodness of his Nature, and his Desire to be reckon'd a common Blessing to all his Subjects, should give them Occasion to conclude, that he would not only preserve them in the Possession of their natural Rights, but make them as happy as they are capable of being by his Administration; then, to threaten Death to them in Case of Rebellion, is not only to tell them, that they shall be dispossessed of what they before enjoy'd, but of the large Expectations they had Reason to entertain.

That this is eminently true in the divine Administration, is evident: for *Adam* could not but know God to be the Fountain of Blessedness; and when he looked into himself, he would find, that he was capable of a greater Degree of Blessedness than at first he enjoy'd; and, which is yet more, that he had a Desire thereof planted in his Nature. Then, what might not be farther expected from hence? Would he not conclude, that God

did not give him these enlarged Desires for nothing, nor put a Thirst into his Soul after some Degree of Happiness, and Communion with himself, which there was no Possibility of attaining? Would he not therefore conclude, that there was something more contained in that Life, which he was caution'd to take Care not to forfeit, than barely what he enjoyed in Paradise?

But, if it be farther objected, that we cannot argue from what God might have done for *Adam*, or the Happiness he was capable of, that he had therefore Ground to expect a greater Degree of Happiness; let me farther add, that 'tis more than probable, that Man was not without some farther Intimation of this, if the *Tree of Life* had in it the Nature of a Sacramental Sign, for the Confirmation of his Faith in this Matter, from which it took its Denomination. Some, indeed, conclude, that it was called the *Tree of Life* only, because it was designed to be a natural Means for the Preservation of Life, or the repairing the Decays of Nature, having a Kind of medicinal Virtue, to give as it were a new Life, when the Spirits were exhausted, or any Thing had occur'd which tended to break the Constitution, or destroy the due Temperament thereof. This Conjecture is framed to support a groundless Conceit, that Man was made mortal; or at least that Death was only to be prevented by this Expedient, *viz.* His eating of this Tree. But I suppose, it is no difficult Matter to prove, that the Dissolution of Soul and Body, and all the Miseries of this Life, and a Liableness to eternal Death, are the Consequence of *Adam's* Apostacy. And if so, then the *Tree of Life* was designed for a very different Use; not so much to preserve the Strength and Vigour of Nature, as to put Man in Mind of that celestial Life, which he was given to expect.

That

That this may further appear, let it be premised, that it was not inconsistent with that State, in which Man was created, for him to be instructed, or have the Promise of eternal Life brought to his Mind by significant Signs. And that the *Tree of Life* was of this Kind, appears from the Allusion to it in the New Testament, in some Places, where the heavenly State is represented. This we are to understand by the *Tree of Life in the Midst of the Paradise of God*, Rev. xxii. 2. and Chap. ii. 7. Nothing, I think, could justify this Allusion, but the Sacramental Use of this Tree to *Adam* in Paradise. And we have several Allusions in the New Testament to those Things that were typical in the Old. Thus *Christ* is called *our Passover*, and *Sanctification* is called *the Circumcision made without Hands*; and *Regeneration* is called *Baptism*, or *being born of Water*: which Allusions would never have been used, if they had not elsewhere been designed to signify those respective Things. Even so the heavenly Blessedness would never have been described by *eating of the Tree of Life*, if this Tree had not been an Ordinance for the Confirmation of the Faith of our first Parents, in the Expectation of eternal Life. Therefore it follows, that there was a Promise thereof given.

If it be objected, that when Man was driven out of Paradise after his Apostacy, this Reason is assigned for it, Gen. iii. 22. *Lest he take of the Tree of Life, and eat, and live for ever*; and that therefore it had a natural Virtue to make him immortal.

To this I answer, That I humbly conceive, the Meaning of this Scripture is, as though God should say, Lest the poor deceived Creature, who is now become blind, ignorant, and exposed to Error, should eat of this Tree, and think to live for ever, as he did before the Fall, therefore he shall

shall be driven out of Paradise. This was in some Respect an Act of Kindness to him, to prevent a Mistake, which might have been of pernicious Tendency, in turning him aside from seeking Salvation in the Promised Seed. Besides, when the Thing signified by this Tree was not to be obtained that Way, in which it was before, it ceased to be a Sacramental Sign ; and therefore, as he had no Right to it, so it would have been no less than a Profanation to make a religious Use of it in his fallen State.

But that it may further appear, that our first Parents expected a greater Degree of Blessedness, and consequently that they were under a Federal Dispensation ; let us consider, that our Saviour's Design in coming into the World was, that he might recover that out of the Hand of Justice, which *Adam* forfeited and lost ; but this was nothing less than the heavenly Blessedness. Does the Second Covenant contain a Promise of eternal Life, in God's immediate Presence in Heaven, and shall we suppose that the first had no such Promise annexed to it ? Christ came into the World to deliver us from the Curse, that is to say, the condemning Sentence, which Man's first Apostacy brought us under : but this was not all ; he had a further Design, namely, that we might have a Right to the Favour of God, and spiritual Communion with him begun here, and consummated in Glory. This is evident from what the Apostle suggests, *Gal. iii. 13, 14.* where he speaks not only of his redeeming us from the *Curse of the Law*, but procuring for us *the Blessing of Abraham*, which was very comprehensive, including in it that Promise, that he would be a *God to him*, and would deal with him in such a Way, that he might appear to be *his Shield*, and exceeding great Reward. See *Gen. xvii. 7.* compar'd with *Chap. xv. 1.* More-

Moreover, in *Gal. iv. 4, 5.* the Apostle speaks of both these Ends of Christ being sent into the World, *viz.* Not only to *redeem them that were under the Law* (that is, the Curse of the violated Law, or Covenant; for it had both these *Ideas* in it, as was before observed; and therefore may justly receive a Denomination from one or the other of them: If we call it a *Law*, then 'twas such a Law as had a Promise of superadded Happiness annexed to it; or if we call it a *Covenant*, yet it had the Obligation of a Law, since it was made with a Subject, who was under a natural Obligation to fulfil its Demands; which I observe, that we may not think the Apostle's calling it a *Law* overthrows our Argument. I say, the Apostle observes, that Christ came not only to redeem us from the Curse of the Law) but *that we might receive the Adoption of Sons.* This implies in it, a being taken into his Family, or our having a Right to all the Privileges of the Sons of God, which comprehend in them Eternal Life. These Privileges therefore Man would have had a Right to, had he retained his Integrity, and so stood in no need of a Redeemer to procure them for him.

This will further appear, if we duly observe the Verse immediately following our Text; *As by one Man's Disobedience many were made Sinners, so by the Obedience of one shall many be made Righteous.* From whence it may be argued, that Christ performed active Obedience to the Law of God; for the Word here used, which we render *Obedience*, is *ὑπακοή*, which I think is never taken in any other Sense: and that this active Obedience gives us a Right to eternal Life, and not barely an Exemption from Punishment, is plain from the Effects and Consequences thereof, as it is said, *many hereby shall be made righteous, or shall have a Justification*

fication of Life, as the Apostle speaks in the Words immediately foregoing, which certainly implies a Right to Life. And that this *Obedience* was substituted in the Room of that which *Adam* should have performed, but did not, is plain, from its being opposed to his *Disobedience*; the Word being Παρεκκονη, which signifies a Defect of active Obedience. Therefore *Christ's* Obedience procur'd for us, that which *Adam's* would have done, had it been perfect, viz. a Right to Eternal Life.

Let me also add, that this seems to be the main Drift of the Apostle's Argument, in *Rom. viii. 3.* *What the Law could not do, in that it was weak through the Flesh, God sending his own Son in the Likeness of sinful Flesh, and for Sin condemned Sin in the Flesh: That the Righteousness of the Law might be fulfill'd in us.* q. d. According to the Tenor of the First Covenant, Eternal Life was not to be expected, since it was become *weak*, or could not give it, for this Reason only, because we were unable to yield perfect Obedience to it. But God sent his Son, that its righteous Demands might be fulfill'd in the Humane Nature; and by this Expedient we may obtain that Life, which this Law or Covenant, would have given, had not our Fall rendered it *weak*: therefore the Life which *Christ* procured, and that which was promis'd, had *Adam* stood, were for Substance the same.

The Reason why I use this Caution, in asserting it to be only *for Substance the same*, which indeed is enough for our present Purpose, is, because I would not be understood, as though I suppos'd the Glory, which God's People shall be advanc'd to by *Christ*, is not much greater in many circumstantial Respects, which render it, beyond any Thing else, that ever did or could happen, either as enjoyed or expected, the Wonder of Angels and Men. For here is a Divine Person
incarnate,

incarnate, and so *made under the Law*, which he perfectly fulfilled: and thereby not only approved himself *faithful to him that appointed him*, but here-
in *magnified the Law*, and made it more *honourable* than it would otherwise have been; which no meer Creature, by any Instance of Obedience, could have done. Besides, here was an Inheritance procured, not merely by the Performance of active Obedience, but by the shedding that Blood which is of infinite Value. These are some Circumstances of Glory, which the first Covenant knew nothing of. The Happiness which we obtain by *Christ*, has also this peculiar Advantage, which renders it most estimable and wonderful, in that it contains a Deliverance from Death and Destruction, as well as a Right to Life. It supposes a Forgiveness of all Trespases, as well as an Admission into Heaven, to behold the Mediator's Glory there.

Thus have we endeavour'd to prove, That *Adam* was under a Covenant, in as much as he had the Promise of the heavenly Blessedness. But suppose we could not prove that he had the Promise and Expectation thereof, it would be sufficient to our Purpose, and would evidently prove the Dispensation he was under to be that of a Covenant, if it were only allow'd, that he was in Expectation of a State of Confirmation, in those Advantages which he was possess'd of in Paradise; which would make a very considerable Accession to his Happiness. But I humbly conceive, it will appear from what has been said, that there was much more expected, and therefore that he was under a Covenant, which was the Thing to be prov'd; which leads us to the next Head.

Thirdly, To prove that *Adam* was constituted the Head and Representative of all his Posterity. This is a Matter of Pure Revelation, therefore we must

not look beyond the Scripture to evince the Truth of it. And one Scripture, which sufficiently proves it, is, what the Apostle says in the Chapter of which our Text is a Part ; laying down the Doctrine of Original Sin, and shewing how we fell in *Adam*, he says concerning him, *ver. 14. That he was the Figure of him that was to come : Τύπος, a Type.* Now in what was *Adam* a Type of *Christ*? He was not so as he was a Man, consisting of Soul and Body ; for in that Respect all, who liv'd before *Christ*, might in the same Sense, and as justly, be call'd Types of him, as he was.

This will appear, if we consider, that when we read of any Person or Thing being a Type in Scripture, there are some peculiar Circumstances, by which he or it may be distinguish'd from all other Persons or Things that are not Types. Now in what was *Adam* distinguish'd from all others so much, as in this Circumstance of his being the Federal Head and Representative of all his Posterity?

And that he was so, the Apostle not only occasionally mentions, but enlarges on this Head, and shews, in what Respect this was true ; and particularly observes, that as the one convey'd Death, the other was the Head or Prince of Life. The respective Things convey'd were indeed directly opposite : therefore the Analogy or Resemblance between them, consisted only in the Manner of conveying them : so that, as Death did not become due to us, in the first Instance of our Liableness to it for our own actual Sin, but the Sin of *Adam* ; so that Right to eternal Life, which we have in Justification, is not the Result of our own Obedience, but *Christ's*. Now if *Christ* was in this Respect a Federal Head, and Representative, of his People, then *Adam* who was in this, or else in nothing, his Type or Figure, must be the Head of a Covenant, in which all his Posterity were included.

cluded. Now that *Christ* the *Antitype* was the Head of a Covenant, in which all saving Blessings are contained; That his Righteousness is imputed, or plac'd to our Account, and we said to be made righteous therein, might be proved from many Scriptures. Therefore it follows, that *Adam* as being the *Figure of Christ*, must be the Federal Head and Representative of all his Posterity.

Another Scripture, by which this might be proved, is 1 Cor. xv. 45 to 49. where the Apostle speaks of the first and second *Adam*. By the latter he means *Christ*: now why should he call him so, who lived so many Ages after *Adam*, if he did not design to speak of him, as typified by him, or bearing some Resemblance to him? And in other Expressions he seems to imply as much, as that we derive Death from him, of which he had been speaking in the foregoing Verses; and so he says, ver. 47. *The first Man was of the Earth, earthy*; and ver. 48. *As is the earthy, such are they also that are earthy*; and ver. 49. *We have born the Image of the earthy*: where he seems to allude to that Part of the Curse mention'd in Gen. iii. 19. *Dust thou art, and unto Dust shalt thou return.*

And this Death is consider'd as being not meerly a Debt owing to Nature, as he was made of the Earth; and therefore design'd, as some suppose, in his original Formation, to be resolv'd into his first Principle: but it is set forth in a very differing, yea, formidable View, as having a *Sting* in it, ver. 56. *The Sting of Death is Sin*: and this arose from a Violation of the Law, as the Apostle observes in the following Words, which implies, that this Death is not only afflictive, but *Penal*; and if so, it must enter into the World by *Sin*, as he saith, Rom. v. 12. This is what we derive from the first *Adam*, Death, with all the Effects of the Curse, that attend this present State.

On the other Hand, he shews us how the *Second Adam* was made, or ordained, as Mediator, to be a quickening, or Life-restoring Spirit; and therefore in him we hope to enjoy a spiritual and better Life: in which Sense he elsewhere styles himself, *John xi. 25. The Resurrection and the Life*, and is called, *Acts iii. 15. The Prince of Life*. He is, as such, the Author and Foundation of such a Resurrection to eternal Life, as disarms Death of its Sting, and gives us a compleat Victory, *1 Cor. xv. 57*. In this Respect the *First* and *Second Adam* are compar'd together. If the *First Adam's* being made a living Soul, implies nothing else, but his being the common Root, and Father of Mankind, in that, indeed, there is no Resemblance between him and Christ; but in all those other Things, which are spoken of him in this Context, there is a manifest Resemblance. So that as Christ is the Fountain of that Life and Immortality, which is brought to Light by the Gospel; so *Adam* was the procuring Cause of that Death, which all his Posterity are liable to. Thus he presents to our View *Death* and *Life*, *Mortality* and *Immortality*, in a *legal* as well as a *natural* Sense: a Liableness on the one Hand, not only to the Stroke, but Sting of Death; and on the other, a Victory obtained over it. The latter we derive from the *second Adam*, as the Head of the Covenant of Grace: the former we derive from the *first Adam*; which therefore argues him to have been the Federal Head, and Representative of all his Posterity.

Moreover, if he had not been appointed the Head and Representative of his Posterity, that could not be true, which is expressly asserted in our Text, that *by his Offence Judgment came upon all Men to Condemnation*; or that all are justly punished for his Sin. For though God might dispense some lesser Degrees of Evil to a sinless Creature,

Creature, out of his meer Sovereignty ; and tho' I will not contend with any that shall say, that he might, without any Dishonour to his Perfections, send on him an Evil sensibly great, provided 'twas not only consistent with his Love, but attended with those Manifestations and Displays thereof, which would more than compensate for it, and no Way tend to prevent his answering the End of his Creation : Yet I may be bold to say, that, from the Nature of the Thing, God cannot inflict the least Degree of Evil, as a Punishment on a Creature, who is in all Respects guiltless ; since that would be for the Judge of all the Earth not to do Right. For if Punishment be just, there must be Guilt either imputed or contracted ; which renders it due by the Sanction of a righteous Law, which is supposed to have been violated. Now this is inconsistent with a State of Innocency ; therefore Judgment cannot be inflicted, unless Sin be committed. Therefore if *Adam* had not sinned, neither he, nor any of his Posterity, on his Account, could have been liable to Punishment. But if Judgment comes unto Condemnation, not only on himself, but on all Men, for his Sin ; it follows, that all are chargeable with it, or, which is all one, 'tis imputed to them. And this certainly argues their Concern in his Sin, which could by no Means be suppos'd, had he not been the Federal Head, or Representative of all his Posterity : which was the Thing to be proved.

This was an important Trust, and Honour conferr'd upon him, by the Sovereign Will of God, who may govern his Creatures, in what Way he pleases. It was, I say, the Result of a Divine Grant : therefore though he was indeed the natural Head of all Mankind, and in that Respect more honourable, than any who afterwards descended from him, the *Second Adam* only excepted ; yet

yet that the whole Affair of Life or Death should be put into his Hand, or committed to his Management, was owing entirely to a divine Constitution, and not due to him by a natural Right, as the common Father of all Mankind : which leads us to the *fourth Head*.

Fourthly, To consider how the divine Perfections may be vindicated in this providential Dispensation, in ordaining, that One should stand in the Room of All Mankind ; so that, without any Act of their own Will, they should stand or fall in him, and Punishment accordingly be due to them. Since the Dispensation, that *Adam* was under, did not contain barely the Obligation of a Law, but included in it the Nature of a Covenant, as has been before consider'd ; and since he stood in the Room of all his Posterity, so that they are all punishable for his Offence, as has also been prov'd, which is plainly asserted in our Text : it only remains that we obviate those Objections which are usually brought by those, who entertain a differing way of thinking, and more especially reject the Doctrine of the Imputation of One Man's Sin to others with a kind of Abhorrence.

The sum of all the Objections we meet with is, that this tends to cast a very great Reflection on the divine Perfections : 'tis to suppose him to do that which we should account unjust and severe in all Methods of Humane Government : that 'tis contrary to the Law of Nature and Nations, which is established by no less than a Divine Sanction : and shall we think it possible for the Divine Administration to give the least Umbrage to that, which he has given us Reason to think a great Defect in all those which are of an inferior Nature ?

Some alledge the Unreasonableness of one Man's being punish'd for the Sin of another ;
but

but that only holds good in Punishments inflicted for another Man's Crime, on those who have no Manner of Concern in it : but where a Person is justly appointed the Federal Head or Representative of others, 'tis not contrary to the Law of God and Nature, for his Crime to be plac'd so far to their Account, as that they shall be liable to Punishment for it. Sacred and Civil Histories abound with Instances of the like Nature, which no one can reckon exceptionable.

Therefore the main Strength of the Objection lies, in the Unreasonableness of Persons being punish'd for the Crime of one, who is appointed to be a Representative, but not chosen by those whom he represents, though so much concerned in the Event of his Conduct. The Case, say they, is much the same, as though a King should appoint a Representative-Body of Men, and give them a Power to enact Laws, and determine the Fates of whole Nations at once, and render them happy or miserable ; so that, if they should plunder Men of their Estates and Properties, there is no Redress to be had ; which no one would call just. The plausible Pretence is, that they are their Representatives, and what Persons who sustain such a Character do, is in Effect the same, as though it were done by themselves ; though there would be no Ground to complain of Hardship, provided they were duly elected by those, who are concern'd in what they do, as being represented by them.

The Objection, as set in this Light, which I was willing to consider in the fullest Strength it is capable of, that our Answer may appear more just ; I say, the Objection is apply'd to our Notion of the Divine Dispensation in the Case before us. God is, say the Objectors, set forth by us as appointing a Representative, who was indeed a sinless

less Creature, but yet mutable ; so that being left to himself, by one single Instance of Inadvertency, Sin might enter, and the whole Race of Mankind be involv'd in Ruin. This, say they, is inconsistent with the Equity and Goodness of the Divine Administration.

There are various Methods taken to answer this Objection, and remove the Difficulty that seems to lie in our Way. The Answer which some give, who lay more Stress on it than they need, is, that if *Adam* had retain'd his Integrity, we should have accepted of and rejoyced in that Life, which he would have procured by his Standing, without complaining, or finding Fault with the Divine Dispensation : therefore since he fell, and thereby brought Death into the World, why should we not submit, and acknowledge that all the Ways of God are equal ?

Others say, that since *Adam* was the common Father, and therefore the most honourable of Mankind (*Christ*, as was observ'd before, only excepted, whom he did not represent) therefore it was fit that he should have the most honourable Post, as this must be suppos'd to be ; and therefore had all his Posterity been then existent, and the Choice of a Representative wholly referr'd to them, the Law of Nature would have directed and pointed out the Man, who ought in this respect to have the Preference to all others. This Answer, I confess, bids fairer to remove the Difficulty, than the other : especially if it be added, that God might have given *Adam* some Advantages of Nature above all the rest of Mankind, as well as that Relative one, which arises from his being their common Father ; and therefore that it would have been their Interest, as well as their Duty, to have chosen him, as being best qualified to perform the Work which was devolv'd upon him.

But

But since this will not altogether remove the Difficulty, 'tis alledg'd, that God chose him, and therefore we ought to acquiesce in his Choice. Since he thought fit, that he should be the Representative of his Posterity, had all been then existent, supposing them to be in a State of perfect Holiness (and we must not suppose the contrary) then they would have subscrib'd to the Equity of his Procedure, and approv'd of what his Sovereign Pleasure determin'd ; or otherwise they would have actually sinn'd, and fallen, in rejecting or complaining of what they knew to be his Will. For what is Man, that he should reply against God, or say that any of his Dispensations are not equitable !

But this will not satisfy those, who advance the contrary Scheme of Doctrine, and deny the Imputation of *Adam's* Sin to his Posterity, who still complain of it, as a very severe Dispensation, and conclude that the Divine Sovereignty is pleaded for against his other Perfections. And therefore let me add something further, which I hope will sufficiently answer the fore-mentioned Objection.

We freely allow, that it is not equitable for a King (to use the Similitude taken from human Forms of Government) to appoint a Representative, who shall have a Power committed to him, to take away the Property or Estates of his Subjects ; and that 'tis not enough to say, that they ought to acquiesce in what he does. But if we should a little alter the Similitude, that it might be more adapted to what it is brought to illustrate, and suppose a humane Form of Government, where the Subjects had nothing which they could call their own, separate from the Will of the Prince, and their Property and Estates were not barely defended, but given by him ; suppose also that he was under no Obligation to do this, and

that he had a Right to dispossess them hereof at his Pleasure : in this Case he might, without any Injustice, appoint a Representative, by whose Conduct they may be forfeited or retained.

Now to accommodate this to the Matter before us, so far as it may be used to illustrate it, let me observe to you, that there are two Things which *Adam* was either possessed of, or expected. The one I call Creation-Grace, or God's natural Image ; this he had as a Man : the humane Nature was given him without Stain, or Guilt, or Blemish ; for that would have been unworthy of its Creator. But besides this, he had partly in Possession, and partly in Expectation, God's supernatural Image, which I call Super-Creation-Grace ; consisting in a Right to, and further Expectation of, a very great Degree of Nearness to himself, or gracious Communion. This he partly had, and was to have retain'd or lost : and a greater Degree hereof was expected, according to the Tenor of the Covenant, which he was under ; and, consequently, this was to be obtain'd or lost, not only for himself but all his Posterity, according as he stood or fell.

Let me farther add, that Man could claim no Right to this special Favour, unless he had stood : and then his Claim had been founded, first in that Grace that made this Covenant, and then in the Faithfulness of God, who could not but fulfil what he had promis'd therein. Yea, God might have made him without it : for it is one Thing to be a reasonable Creature, and another to have the humane Nature so much advanc'd, as it was in this Covenant. Now can it be said to be unjust, for God to repose that in the Hand of a Creature, who was able to retain it, which must be consider'd, as well as that he was a mutable Creature, and so might lose it ? If he lost it, did he

he lose any Thing which he had a natural Right to, as Subjects of earthly Princes have to their Property, which is given them by a greater Sovereign, and whereof they are appointed Guardians, and not allowed to dispose of it at Pleasure? And may I not further add, that this Covenant could not be violated, but Guilt must be contracted? For Man was obliged to perform the Condition thereof by the Law of his Creation: and therefore in not performing it he was rendered guilty, and so were all his Posterity, as will be farther observed in our next Discourse.

Note, If this be excepted the Reader may please to see it against as an uncommon Way set in a very just Light, by G. J. Vossius, in *Hist. Pelag.* p. 136, &c.







S E R M O N II.

*By the Offence of One Judgment came upon
all Men to Condemnation.*

W E made some Entrance last Time on this Subject : and, I hope, my Design in choosing to insist on it, was not barely to give you my own Thoughts on a Doctrine, which has in it very considerable Difficulties ; but that I might endeavour to make it appear, that, ~~that~~ that important Article of our Faith concerning *Original Sin*, may be defended in such a Way, as is not justly liable to the Charge which is sometimes brought against it, as though it was inconsistent with the Divine Perfections, or made God to be, if not the Author of Sin, yet, at least, cruel and severe to his Creatures.

The

The Proposition we laid down to be insisted on, which is plainly contained in our Text, was this :

That all Mankind are under a Sentence of Condemnation, for the Sin of our first Parents. Or thus ; *Adam* broke the Covenant which he and all Mankind were under in him, and they hereupon were liable to Condemnation.

The Method in which we propos'd to speak to this Proposition, was,

- I. To prove, that all Mankind were concern'd in *Adam's* first Sin.
- II. To consider, what is that *Judgment unto Condemnation*, which they are thereby liable to.

The *first* of these Heads we enlarg'd on the last Time ; and shall now proceed to the second.

II. To consider what is that *Judgment unto Condemnation*, which All by *Adam's* Fall are liable to. *Judgment*, especially the Word *Kατάκριμα* here used, which we find under, is a Forensic Term ; and therefore it supposes Sin first committed, and Guilt hereby contracted, which is an Obligation to suffer Punishment, or else it supposes Sin imputed, or charg'd, or plac'd to the Account of Persons concern'd therein, as it does in our Text, where 'tis said, *Judgment came upon all Men to Condemnation*. We observ'd in our last Discourse, that Christ is excepted ; and the Reason is, because though he was *the Son of Adam*, by a Similitude of Nature, yet he was not his Son by natural Propagation, or Generation, but was brought into the World by Creation, or miraculous Production ; and therefore was not included in that Covenant, which was made with him. *Adam* was not consider'd as his Federal Head, but only as the Federal Head of his natural Seed.

Here

Here then we are to consider, what is that Punishment, that was due to *Adam* and all his Posterity for his first Offence ; and more especially, what is the Punishment due to his Posterity. Here observe, we do not exempt *Adam* from an Obligation to Punishment ; for in Order of Nature, Sin was first charged upon him, and then upon his Seed, so that he is to be look'd upon as the first Subject of Punishment : therefore we must consider him, as falling under the Stroke of Justice, and then all Mankind in him. It will be proper here to enquire,

[1.] What there was peculiar in his Crime and Punishment.

[2.] What were the Consequences of his Sin, that equally affected all his Posterity.

[1.] What there was peculiar in his Crime and Punishment.

There were some Aggravations in his first Sin, that can't be apply'd to Original Sin, as transmitted to his Posterity. For his Sin was ours only by Imputation, not as committed by us. In him 'twas an actual Sin, or Violation of the Law of God, with the Consent of the Will, which immediately brought with it Malignity, and a Propensity of Nature to all Sin ; but though Original Sin imputed to us brings after it a Bias to all Evil, yet this it does not so immediately, as will be consider'd in the subsequent Part of this Discourse.

It follows from hence, that there is a Punishment due to him for this Sin, according to the greater Aggravations thereof, which is not in all Respects due to his Posterity. We are to take an Estimate of the Greatness of the Punishment, by the Aggravations of the Sin ; there ore if the Sin in him was greater, the Punishment due to him must necessarily be greater.

If

If it be inquired, wherein does the Punishment of this Sin, as due to him, exceed the Punishment consequent upon it with Respect to us?

I answer, One Thing that necessarily attended it in him, was Self-Reflection, or a Charge brought in by Conscience, for the actual Violation of a Divine Law. Conscience might be said to fly in his Face, or wound his Spirit with a distressing Sense of what he had been doing, as it generally does when Guilt is actually contracted. We know too well what the Meaning of this is. But I cannot see, how our Consciences can charge us with such a Guilt for Sin imputed, as it lays hold of and gives us a tormenting Sense of, for Sin committed by us. And that which follows upon this is, that doubtless there is a greater Degree of Misery consequent on the one, than there can be on the other, which leads us to consider,

[2.] What were the Consequences of *Adam's* Sin, abstracting from the peculiar Punishment due to himself for it, which equally affected all his Posterity.

(1.) There was the Loss of what he expected, according to the Tenor of the Covenant made with him, a Privation of God's supernatural Image, a total Separation from him who is the Fountain of all Blessedness. So that it was from that Time impossible for him, having ruin'd and destroy'd himself, being brought under the Dominion of Sin, to render himself sinless; and, consequently, since to be sinless was the Condition of attaining Life by that Covenant, he could not, according to the Constitution thereof, obtain Salvation that Way. This was one Consequence of his Fall, which belong'd not only to himself but all his Posterity.

(2.) He was left to himself, to his own Conduct, which to be sure, for the future, would be
very

very vile. And how much does this differ from his being left to the Freedom of his own Will before his Fall, when the Will had a Power to do what in all its Circumstances is good, which now 'tis destitute of ! But that, which still makes the Tendency hereof more fatal, is, that we are expos'd to Temptation without a Guard, or sufficient Means of defending our selves against it. *Adam*, 'tis true, was liable to Temptation, at least from without, before he sinn'd ; but then it was not a Punishment, but rather the Result of God's Sovereign Will. It could not be a judicial Dispensation, which always supposes Sin, inasmuch as 'twas antecedent to it : But the Case was otherwise after the Fall ; for from that time he became weak, and unable to stand his Ground : and therefore our Liableness to Temptation is a Part of that *Judgment, which came upon all Men to Condemnation*. Man is now judicially left in the Hand of Enemies, that lie in wait to devour him ; and God, as a righteous Judge, refuses to interpose for his Rescue.

(3.) Another Consequence of this Sin, was an Impotence to all that is good. In *Adam's* peculiar Case there was, indeed, a Malignity, as was hinted but now, as the immediate Consequence of his Fall ; but the Case is a little differing in us, for there is first an Impotence to what is good, and then a Malignity, as will be further consider'd under a following Head.

And it is in no wise unbecoming God, to deal with fallen Man in all these Respects as we have now observ'd ; namely, not to bestow the *Blessing* which was conditionally promis'd, or not to give Life to one, that did not perform the Condition of it ; nor to desert a Rebel, who had forsaken him ; nor to leave him impotent to what is good, who had forfeited that Strength, which at first he gave him.

him. And being thus left in the Hands of Enemies, and not able to stand in the Battle, nothing but further Ruin is to be expected. This is the Punishment equally due to *Adam*, and all his Posterity, for his first Offence.

These Things being premis'd in general, let us now more particularly consider, what is the Punishment due to Original Sin, as such.

But we must first enquire, who are the Persons to whom Punishment is due only for Original Sin: and these are Infants. This will be allow'd; at least by those, who grant, that there is such a Thing as Original Sin; or, to use the Words of my Text, that *Judgment came upon all Men to Condemnation*; or that there is a Punishment due for that Sin, abstracting from that superadded Punishment, which is due to actual Sin. All, except Infants, have Sins of their own committing to answer for; and therefore are Sinners by Inhesion, or by Practice, as 'tis commonly express'd. None but Infants are Sinners only by Nature, or by Imputation. What then is the peculiar Punishment due to those, who have no Charge brought against them, but that which respects *Original Sin*?

(1.) It is far short of the Punishment due to actual Sin. 'Tis certain, there are some aggravating Circumstances in *Actual Sin*, and, consequently, something in the Punishment due to it, which cannot be in *Original*. As for Instance, Actual Sin is committed with the Direction of the Understanding, and the Consent of the Will. This belongs to it as such, besides those peculiar Aggravations, which are taken from the Circumstances of the Persons committing it, which are various. In some it is attended with Rebellion against a greater Degree of Light, a breaking through all the Engagements of Divine Love, a turning the Thoughts from the Terror of his Judgments,

Judgments, and a fixed Resolution not to be withdrawn from their Purpose, notwithstanding the many Convictions of Conscience, and Strivings of the Spirit, which they have been favour'd with. And above all, there are the Aggravations of Actual Sin, as 'tis committed by them who live under the Gospel Dispensation, which are much greater than those that attend the Sin of the Heathen, who never heard of the Gospel. And according to the greater Degree of Obstinacy, that there is in Sin, 'tis still more aggravated; and, consequently, the Punishment due to it must be greater in Proportion. Thus we read of some, in *Mat. xxiii. 14.* who are charged with the vilest Hypocrisy, in making a Pretence to Religion, to give Countenance to their immoral Practices, as the *Scribes and Pharisees* are said to do, who turn'd their Eyes from the greatest Evidence that could be given to support the Truth, and despised the greatest Kindness that ever was extended to Men: therefore our Saviour tells them, that they should *receive the greater Damnation.* And the Prophet *Jeremiah* speaks of some of the greatest Opposers of his Message, concerning whom he says, *Chap. xvii. 18. Destroy them with double Destruction.* Thus then as actual Sins are greater or less, so is the Punishment in Proportion thereunto.

But none of these Things are to be apply'd to Original Sin. (My Meaning here is sufficiently plain; I speak of it as in Infants, in which Case 'tis not only distinguish'd, but even separated from Actual Sin.) This is not voluntary, at least, not committed with the Will of him to whom it is imputed; neither are any of the other Aggravations above-mentioned to be apply'd to it. So that I may truly say, that the Sins of those, who live under the Gospel-Dispensation, are most aggravated, and those of Heathens less, in Pro-

portion to the less Degree of Light they have ; but Original Sin in Infants can have none of these Aggravations. And, indeed, 'tis sufficiently obvious, that its Guilt is alike in all, and, by Consequence, so is the Punishment due to it as such.

Two Things will necessarily follow from hence.

(1.) In the Punishment of Original Sin, as such, there are no Checks or Accusations of Conscience, as there are for Actual Sin committed. Therefore there being no Conscience of Sin, in this Sense there is a very considerable Circumstance in the Punishment of Non-Elect-Infants, which is far less than that of all others.

(2.) Which is the Consequence of the former, there is nothing of the Wrath of God breaking in upon Conscience, which is the most terrible *Idea* of Hell. You must consider, that the Soul of Man is a thinking Substance, it carries Thoughts with it out of his World into another. And as Thoughts are engaged in reflecting, as well as arguing, the Soul carries with it the Dictates of Conscience into another World, and cannot get rid of them. If those that are in Hell could get rid of the Reflections of Conscience, the *Worm that dies not*, they would be comparatively happy. They cannot flee from themselves ; there is something in Nature, that puts them upon calling Things past to Remembrance ; and when the Soul is dislodg'd of its Body, the Weakness and Infirmities whereof cause the Memory to be oftentimes defective, it may be it will be more retentive of what is past, or the Soul be more capable of calling it to Mind, than it was before ; and that is its Misery. Could they but lose the Reflection they have on what they have done, how happy, comparatively, would they be ! And as they cannot but think on what they have *done*, they cannot but reflect also on what they have *lost*,
and

and consider, what God was, and what he was to them, and what the Gospel-Dispensation was, which they were once under. How glad would they be, could they but erase out of their Minds the *Idea* that there was a Gospel, or such a Person as Christ; or could they but believe, there is no God the Object of Worship, or no such Persons as Saints or Angels, who are happy in his Presence! These Thoughts they carry out of the World with them. They therefore, who are guilty of Actual Sin, carry with them their own Punishment, the greatest Accent of their Misery. Especially if you consider, that there is in this, not only what is natural to the Soul, but what is judicial, the Wrath of God breaking in upon their Consciences, God's bringing Sin to Remembrance, stirring up the Soul to call to Mind what it has forgotten. This is set forth in a very terrible Manner, in *Psal. l. 21. I will reprove thee, and set thine Iniquities in order before thine Eyes. I will bring to Mind, what thou wouldst fain forget.* This, I say, is the judicial Hand of God; but it contains no Reflection on his Perfections, to bring to Mind what the Sinner has done, to make him miserable. And this cannot be without some Punishment of Sense. The Mind cannot be made uneasy with these Thoughts, but it must affect the Body. What the further Punishment of Sense will be, I shall not enquire. Now to apply this to our present Purpose, I humbly conceive, that this Punishment does not belong to Non-Elect-Infants, dying in Infancy; it can't, from the Nature of the Thing. I think what I say is obvious; and if it be false, I should be very glad to be otherwise inform'd: therefore I must conclude, that Infants have no Conscience of Sin committed, they carry not with them out of the World those Stings, and that Remorse that others do; so that whatever Punishment they

they are liable to, it is void of Self-Reflection. But of this we shall have an Occasion to say somewhat more under the Third Head.

(2.) They have a Punishment of Loss. There is the Loss of God's supernatural Image, the Loss of his special Presence, the Loss of all the Blessings, Man had ground to expect, had he retained his Integrity. For since *Adam* has forfeited and lost these Privileges, all his Seed must lose them. We shewed in our last Exercise, that that, which *Adam* was concerned for in our Name and Behalf, was what God might have refused to have given; and therefore he might appoint a Representative that might sin them away, and not be charged with doing his Creatures wrong. On this Foundation we say, that *Adam* forfeited and lost the special Presence of God, which was his Glory, and Guard, and Safety, in case of Temptation, which contained in it much of Heaven; and this all Mankind have lost.

(3.) Though Infants have this Punishment of Loss, yet let me further add, that they have no Sense or Apprehension of what they have lost; in which respect the Punishment is comparatively very small. The Man indeed who goes out of the World under the Guilt of actual Sin, cannot help thinking on what he has lost, and done to procure it; but the Infant has no Reflection on any act of Sin committed by him. *This must be supposed, if we suppose him taken out of the World before capable of committing actual Sin.* I conceive he has no Idea or Apprehension of what he has lost; and therefore we may compare his State to that of a poor Idiot, who never knew what Reason meant, and therefore perceives not the Loss of it, though others that behold him know him to be unhappy, in not having that Blessing which they enjoy. Or (if Similitudes may be considered, as not illustrating Things in

in every particular Circumstance) his Condition is like that of one, who is born Heir to a Crown, who having been carried in his Infancy into a Cottage, and there bred up in the meanest Way, has no Knowledge or Apprehension of what he has lost, or was born to ; and therefore is comparatively Happy though deprived of it. But if any one should inform him of this, he would render him *sensibly* miserable, from his own Thoughts of *his Condition, occasioned thereby* : Even so, he who hath committed actual Sin *cannot but* know what he has lost, though the Infant, I think, does not. I am willing to be convinced, or better informed, if it be otherwise.

My *only* Argument for this is, That if he knows what he has lost, it must be by some Method of Divine Providence *leading him into the Knowledge hereof*, after he is gone out of this World ; and that must consist in some way or other revealing the Gospel to him ; and that Revelation of the Gospel to him must be only with this Design, to make him miserable, *as a further Punishment of Original Sin. For the Gospel cannot be known by the Light of Nature, and the Design of revealing it cannot be, that it should be improved by him for his good ; unless you suppose another State of Probation, which is not to be admitted of.* Therefore I cannot have such an Idea of the Divine Providence, as to suppose, God would reveal Christ and his Gospel to him *merely that he might know what he has lost* ; and consequently, that he might enhance his Misery. Therefore I humbly conceive, that though Infants have the Punishment of Loss, they have not the Apprehension or Sense of what they have lost, as others, who have committed actual Sin, naturally *and judicially* have.

If it be objected, That this is inconsistent with the Souls being a Thinking Substance, or being a Subject capable of Conversation ; or if it be said,
how

how can he reason, but he must infer, that there is a God the Fountain of all Bleisèdness, and that he is not in the actual Enjoyment of him? Or, how can he converse with those who have lost the Gospel Dispensation, and not from hence argue, *that he is Partner with them in that Misery, and from his knowing what they have lost, be able to conclude his own?*

To this I Answer. *'Tis an easy Way to answer an Argument by proposing a contrary one. There are Difficulties on each Side : therefore I am obliged, till my Argument to the contrary is answered, to content my self with such a Reply as this, which is little more than to confess my own Ignorance as to this Matter; though when I say, that I cannot account for it, I will not be so confident as to say, that it is by no means to be accounted for. It may be (though I dare not positively assert it as some have done) he may remain deprived of the actual Exercise of Reason in the other World, as well as he was in this; or if not, he may be separate from the Company of those, who are capable of telling him what he has lost. However, whether this be true or no, I must still remain by my Assertion, so far as to conclude, that God will not reveal Christ and the Gospel to him in another World, barely that he may know what he has lost. And if this be true, supposing him to have the actual Exercise of Reason, certainly he can have no tormenting Reflection, such as they have who look back on their Contempt and Neglect of the Gospel.*

(4.) Another Punishment of Original Sin, as such, which is the immediate Result of Adam's Apostacy, and the Consequence of the Punishment of Loss mentioned in our last Head, is an Impotence, or utter Inability to do what is spiritually good. So that if Infants were supposed to be born with the Exercise of Reason, improved to that Degree, as it is when they come to the State
of

of Manhood, this may be truly said of them, as fallen Creatures, *which no one will deny who gives in to the Doctrine of the Necessity of Special and Efficacious Grace.* And it contains no Reflection on the Divine Perfections, to leave a fallen Creature (*in a judicial Way*) in such a Condition, as to refuse to communicate himself to him; which will necessarily infer an Impotency to what is Good *in all its Circumstances.*

(5.) Though Infants are born Guilty, and Impotent to what is Good, yet I humbly conceive, that *before the first beginning of the actual Exercise of Reason,* this is not attended with a Bias to what is Evil. The Reason why I assert this, is, because if there be a Bias to what is Evil *with this Circumstance,* God is the Author of it; and then I can't conceive, how the Divine Majesty can be freed from the Charge of being the Author of Sin. I don't say, as some do, that Infants are Innocent, for we suppose in this Head that they are Guilty; nor do I say, that they can by any Means *in their own Power,* nor will they be able when they are Adult thereby to obtain Salvation, for that is supposed in their Impotency to what is Good: but I can't see, how they can be born with an actual Bias to what is Evil. For that is to suppose that God creates *their Souls,* in such a State as that they must necessarily oppose him, *viz. Not from Habits contracted but implanted by him as a Creator.* Whereas I would rather attribute this Necessity of their opposing him to the Privation of his Presence, and the Impotency consequent thereunto, which are Judicial, together with the acquired Habits of Sin, which are the mediate Result thereof, the first Acts of Sin intervening, than to any corrupt Habits infused into the Soul by a Holy God.

'Tis true, if the Soul were not from God by immediate Creation, but the Parent was the immediate Cause thereof, as well as of the Body, as

many suppose, I could easily account for this Matter, and would readily grant, that it has a Bias to what is Evil propagated with it by its Parents. But I can't see sufficient Reason for this. We generally suppose therefore, that God is called the *Father of Spirits*, because he is the immediate Creator of the Soul: and if so, let us consider, how God acts in this Case becoming himself; for we must not assert any Thing unbecoming him in this Matter. He may, 'tis true, create a Soul guilty, without any Impeachment of his Perfections, or giving the least ground to suppose him the Author of Sin; for that is a Punishment due to us for the Sin of our first Parents: I can conceive also how God can create a Soul, and yet not manifest himself to it, *when this Privilege* has been forfeited: I can conceive how God can create a Soul impotent to what is good, without any Impeachment of his Perfections, *especially if we consider the Privilege now denied, as having been once given, and then forfeited*: But I can't conceive, how he can create a Soul with a Bias to Sin without acting inconsistently with his Perfections. Therefore though Infants are guilty, and can't attain Life by the first Covenant, nor be saved without Christ, *as the Lord their Righteousness, and the Spirit as the Fountain of Regenerating Grace*; yet their Souls have not a Propensity to what is Evil in their first Creation.

Obj. 'Tis objected by some, that God may do this in a judicial Way, as the Punishment of Adam's first Sin.

Ans. 'Tis true, God sometimes proceeds in a judicial Way, by punishing Sin with Sin, as some express it; but he never does this by infusing Sin, or by putting a Bias into the Soul, which shall incline it to Sin. Thus when God is said to have hardened *Pharaoh's Heart*, he did not do it this Way, but only *privatively*, by denying him Heart-softning

softning Grace. *In the same Sense all those other Expressions used in Scripture of the like import, in which the Providence of God is said to be conversant about the sinful Actions of Men, are to be understood: as when he is said to have put a lying Spirit in the Mouth of Ahab's Prophets, 1 Kings xxii. 23. Or to have bid Shimei curse David, 2 Sam. xvi. 11. Or when his Providence is said to be conversant about Joseph's being sold into Egypt, Gen. xlv. 8. In these, and all such like Places, we are not to suppose that God put a corrupt Habit into the Souls of Men, but only that he denied them preventing Grace. The same may be applied to the Instance before us, which is plainly my Meaning in this Head.*

But you will say, since a Propensity to Sin appears in Infants, as soon as they appear to be reascenable Creatures, and increases more and more together with the Increase of Knowledge, and since it is not from God; whence does it arise?

This is justly esteemed the most difficult Question in the whole Scheme of Divinity; and various have been the Conjectures of Divines about it. Some have asserted, That the Mother, while the Child is in the Womb, having a sinful Thought, makes an Impression thereof on its Soul, whereby it becomes polluted; but this Conjecture is, I*

* *Vid. B. Pictet Theol. Chr. lib. 5. cap. 7. Absit ut animam creari impuram dicamus, cum nihil impurum a Dei manibus prodire possit. — Dum infans est in utero matris objecta in ejus cerebrum easdem impressiones efficiunt ac in matris cerebrum: Hec patet ex eo quod contingit mulieribus pregnantibus cum enim avidè inspicunt aliquid vel rubro vel flavo colore tinctum contigit sepius ut infantes quos*

in utero gestant tali colore tincti nascantur. — Ita intimè corpus & animam uniri ut ad motum corporis certa orientur in mente cogitationes. — Motus qui fiunt in cerebro infantium idem præstare in illis ac in matribus nempe eorum animam recens creatam rebus sensibilibus & carnalibus alligare; unde videmus Infantium animas omnia ad se & ad suum referre corpus.

think, without ground. Others have confessed themselves unable to determine it, which is a better, as well as a modest Answer to the Question. We shall not pretend to determine it, but with a due Humility and Modesty. Therefore I humbly conceive, that this Bias to Sin enters into the Soul at the Door of Temptation. I suppose, that the Child, as soon as ever it is capable of receiving a Temptation, *that is, as soon as it has its first Ideas, is tempted.* If you will say, *this is as soon as 'tis united to the Body, or at any other Time while in the Womb, or as soon as 'tis born,* I will neither affirm nor deny, but be content to say *I cannot tell*; but as soon as it has Ideas, it is capable of being tempted, and is immediately overcome by the Temptation, and so becomes biased to Sin: and it's needless to say, that a Soul is biased to Sin, before it is capable of sinning. Now that it is immediately exposed to Temptation, as soon as it is capable of acting, is evident; for if Satan don't tempt it, Temptation will arise from the Body to which it is united; and the Temptation arising from thence is agreeable to its natural Constitution, which was derived from the immediate Parents. Now the Body *thus acting objectively*, and the Soul being impotent to what is good, it must necessarily be overcome, and from that Time become more and more defiled, and prone to sin. I might illustrate this by a Similitude taken from a drop of Poison being injected into the Veins of a Man; which will, by degrees, corrupt the whole Mass of Blood. Thus Sin enters into the Soul; it was before this guilty, and impotent, then tempted and overcome, and so biased to sin; *or first the Body acts objectively on the Soul, and then the Soul is overcome, and so rendered prone to Sin.* This lays Sin at our own Door, and clears God from being the Author thereof.

If you say, that according to this Scheme the
In-

Infant is not born defiled : (*Though, by the Way, if any one will prove, that there are innate Ideas, then what has been asserted, supposes that he is ; but if otherwise*) 'tis enough for me to say, that 'tis defil'd, as soon as 'tis capable of acting ; and that is as soon as we are capable of discerning it, or it may be before the latter : *but I pretend not to tell when this is.*

If you still say, that all this is not enough, *but we must ascribe this Propensity to Sin to some other Cause, than that of the Body's acting objectively upon the Soul* : I will add further, that the Impotency we are exposed to, by Reason of the Divine Desertion, accompanied with a Liableness to Temptation, is the Cause, *I should rather say Occasion*, of our Compliance with the Temptation, and that is the Cause of our being biassed to Sin ; and therefore as *Causa Causæ est etiam Causa Causati*, so the Impotence we have to what is good in our Original Constitution, is the remote Cause, *or rather Occasion*, of this Propensity to Sin.

Thus I have given you my humble Thoughts on this difficult Subject, and endeavour'd to vindicate the infinitely holy God from the Charge of Cruelty, or Severity, brought by some, or of being the Author of Sin, by others, in considering the Punishment due to Original Sin, as such. I confess, I do not like the Expression which some have us'd : That there are Infants of a Span long howling in Hell : 'Tis an unfavoury Expression. I had rather say, there are Infants of a Span long, guilty of *Adam's Sin*, and depriv'd of the Divine Presence ; which is agreeable to what I have asserted, *in which my Design has been to put a just Difference between the Punishment due to Actual Sin, and that which is due to Original Sin, as such.*

If our Time would permit, I should have shewn, that this Doctrine is not contrary to, or inconsistent

sistent with, the Sense of those Scriptures, by which we generally prove Original Sin; as *Psal. li. 5. Behold, I was shapen in Iniquity, and in Sin did my Mother conceive me*: That is, I was conceived and born guilty of Sin, with an Inability to do what is good, and in such a State that Actual Sin would necessarily ensue, as soon as I was capable of committing it; which would bring with it a Propensity to all Manner of Sin. And that *David* had a Sense of Guilt, as well as the Pollution of Nature, is plain from several Verses of this Psalm, especially *ver. 14, and 16*. It is therefore as though he should say, “I was a guilty Creature as soon as I was conceiv’d in the Womb, and left of God, and so Sin has the Ascendant over me. I was conceiv’d a Sinner by Imputation, under the Guilt of *Adam’s* first Sin; and to this I have added much more Guilt, and lately that of Blood-guiltiness.” Though he is said to have been shapen in Iniquity, it does not necessarily follow, that the Soul was created with infus’d Habits of Sin. Whatever the Parent is the Cause of, with Respect to this Corruption and Pollution, let it be attributed to that which they produce, not to God as the Cause of it.

Again, ’tis said in *Job xiv. 4. Who can bring a clean Thing out of an unclean? not one*. It is no Strain upon the Sense of this Text, to suppose that by *unclean*, he means guilty; and by *Clean-ness*, Innocency, as oppos’d to it: for in most Places of this Book it is so taken; that is, in a Forensic Sense, and therefore why not in this? And if so, then it is not at all inconsistent with what we have said. See *Chap. xi. 4. I am clean in thine Eyes*; that is, guiltless: otherwise *Zophar’s* Reply to him would not have been so just, when he saith, *God exacteth of thee less than thine Iniquity*

ty deserveth. And Chap. xv. 14. *What is Man, that he should be clean? and he that is born of a Woman, that he should be righteous?* Where to be righteous seems to be exegetical of being clean; and both of them being taken in a Forensic Sense, agree well with what Job is often reprov'd for by his Friends, for boasting too much of his Righteousness in the Sight of God. And Chap. xxxiii. 9. *I am clean without Transgression, neither is there Iniquity in me:* that is, I am not so guilty as to deserve such Punishment as he inflicts; *He findeth Occasions against me, &c.* Surely, *Cleanness* here is the same with Innocence, as oppos'd to Guilt: And Chap. ix. 30. *If I wash my self with Snow Water, and make my Hands never so clean.* This plainly implies, that if he should pretend himself guiltless, yet he could not answer the Charge which God would bring against him, neither could they come together in Judgment, ver. 32. Now if this be so frequently, if not always, the Sense of *clean*, in other Places of this Book, why may not we take the Sense of these Words, *Who can bring a clean Thing out of an unclean*, to be this, that a guilty Child is born of a guilty Parent, which will be accompanied with Uncleanness, and prone to it, as soon as it is capable thereof?

Another Scripture, which we bring to prove Original Sin, is Gen. vi. 5. *Every Imagination of the Thoughts of the Heart of Man, is only evil continually.* Why may'nt we understand it thus: The Imagination of the Thoughts are evil, as soon as there are Imaginations or Thoughts, though not before? And this rather respects the Corruption of Nature, than the first Rise of it; and so does that parallel Scripture, in Gen. viii. 21. *The Imagination of Man's Heart is evil from his Youth.* q. d. Sin encreases with the Exercise of Reason.

And in Psal. lvi. 3. *The Wicked are estranged from*

from the Womb; they go astray as soon as they be born, speaking Lies. This agrees well enough with what we have said, concerning their Separation from God from the Womb, from whence arises Actual Sin; so that they *Speak Lies* as soon as they are capable of it.

There is also another Scripture, usually brought to prove Original Sin, which is to be understood in a Sense, not much unlike that which we but now mentioned; (*viz.*) *Isa. xlviii. 7. Thou wast call'd a Transgressor from the Womb.* This don't overthrow what we have said; for a Person may be a Transgressor from the Womb, and yet the Soul not have a Propensity to Sin implanted in it by God, in its first Creation. Allow me but that; and I will not deny the Soul to be a Transgressor from the Womb; or in it, if you suppose it to have *Ideas* then: But I can't see how it can transgress before it can think. The plain Sense of this Scripture seems to me to be, *q. d.* Thou hast been a Transgressor, *as it were*, from the Womb: that is, ever since thou wast capable of acting, thou hast carried on thy Rebellion against me, and been a Violater of my Law.

Again, *Gen. v. 3. Adam begat a Son in his own Likeness; i. e.* a fallen Creature, involv'd in Guilt, and liable to the Curse, like himself; and that would be like him in Actual Sin, when capable of it; born in *his Image*, as having lost the *Divine Image*.

Again, *John iii. 6. That which is born of the Flesh, is Flesh.* We may understand this, That every one that is born of sinful Parents is a Sinner, destitute of the Spirit of God; which is a great Truth: But surely our Saviour did not design hereby to signify, that any one is fram'd by God with a Propensity to Sin: which is all that we militate against in this Head.

Thus

Thus we have finish'd this Subject : and the Use which we should make of it is, to be very humble before God, as guilty, fallen Creatures. 'Tis a very humbling Consideration, that we have lost that which was the Glory of the human Nature, that Beauty which God at first put upon it. And let us moreover be very humble for the Corruption of Nature ; which, though God be not the Author of it, is to be observed in us in our very Infancy, and afterwards grows to a very great Height, and brings with it a great deal of Guilt.

And let us also have a due Sense of the many Actual Sins which we have committed, whereby we have exposed our selves to a greater Condemnation. If Original Sin needs a Pardon to remove its Guilt, what need have we of pardoning Mercy, who add Iniquity to Iniquity ? *Job xv. 16. How much more abominable and filthy is Man, which drinketh Iniquity like Water ?*







POSTSCRIPT.

EVERY one who is conversant in the Writings of those who are on the other Side of the Question, cannot but observe, that there are some Heads of Argument insisted on by us, which they are by no Means disposed to treat with a common Decency, as supposing that we speak unbecomingly of the Divine Perfections; from whence arises that common Reproach, *Deus Calvinistarum est* ——— The rest I dare not mention. If they have no Occasion thus to testify their Abhorrence of our Way of thinking, or speaking of the Divine Being, they are highly to blame; but if they have, though it be only through our Inadvertency of Expression, we can't altogether clear our selves.

That, which they suppose we attribute to God, is Injustice and Severity in punishing Sin arbitrarily, and beyond its Demerit, and, as it were, delighting in the Displays of Vengeance rather than of Goodness.

Therefore, as I have on another Occasion, endeavoured to roll away this Reproach, and to
I 2 prove,

prove, that our Way of thinking is much more consistent with the Divine Perfections, with Respect to the Doctrine of *Election* and *Reprobation*, than theirs ; so I have in the foregoing Discourses endeavour'd to explain and account for the Doctrine of *Original Sin*, in such a Way, as may a little soften the Minds of Enemies towards us, and better dispose them to receive this Truth.

As to the former of these Discourses, which respects the *Imputation* of *Adam's Sin*, I am under no Necessity to explain or vindicate, what I have therein delivered ; for I never yet heard of any Objections made against it. What I have therefore now to add, principally respects the latter, which treats of the *Punishment due to Original Sin* ; in which my main Design, as is obvious to those who are dispos'd to be impartial, is to put a just Difference between the Punishment thereof, and that which is more especially the Demerit of Actual Sin. This I was the rather induc'd to do, because they who write against this Doctrine, seem to understand what we say in such a Sense, as though we thought Infants and the Adult equally miserable in the other World ; and to this End they generally lay hold on some unwary Expressions, which add very little to the Defence of the Doctrine, and might as well be spared. These are, indeed, for the most Part, usher'd in with an Apology for that Want of Pity which they seem to contain : our milder Thoughts, say they, concerning this Matter will do no Good, as our more severe ones can do them no Prejudice. But though that is true, yet this lays Prejudices before those whom we oppose ; and gives them Occasion to express themselves with such an Air of Insult, as though the Cause were entirely their own, and we were no longer worthy to be disputed with.

with. Severity on the one Hand, and making God the Author of the Corruption of the human Nature, on the other, are the two pretended Rocks of Offence, at which they stumble. These two Things, I trust, are set in a just Light, even in the Second Discourse, how much soever it is excepted against. But not having Opportunity to make good my Argument in its proper Place, I shall endeavour to do it here. And,

[1.] Shall make some brief Remarks on what I have laid down in Page 46. That *though Infants have the Punishment of Loss, yet they are destitute of the Sense thereof.* To this End let me premise, that I would not have my Readers think that I lay any Stress on this Assertion, or that I make any more of it than a probable Conjecture. And it will be observed, that I had been speaking just before of the Wrath of God breaking in upon Conscience, in those who have committed Actual Sin; and improving an Argument which is not so often insisted on, to prove a future State of Punishment which is due to it, from the Necessity of Self-Reflection; where we consider the Reasonableness of supposing, that this may be encreas'd in a judicial Way, as a further Degree of Punishment, according to the various Aggravations of Sin, without determining what are the Punishments of Sense which are further due to it. And this led us to enquire, Whether the like Punishment is inflicted for Original Sin, as such, namely, in Infants? If I had only said, that Infants will not have so much to reflect on in another World, as Adult Actual Sinners, no Notice would have been taken of it: But I supposed them to be without Self-Reflection, or that our Saviour's Words, *Mark ix. 44. Where their Worm dieth not,* are not to be applied to them; or, since they knew not the Gospel in this World, they shall have no *Ideas* of it in another,

another, and therefore no tormenting Sense of their Loss of it, this, I perceive, some have not understood; and therefore conclude from hence, that I am establishing a *Limbus Infantium*: Which, by the Way, is to strain my Meaning beyond what it will bear, for I mention nothing of any Place assign'd for them.

All that I aim at in this, is what *Augustine* * himself asserts for Substance: That their Punishment is most mild of any who are the Objects thereof, and cannot be reckoned so great, as that it may be said of them, it had been better for them not to have been born. This he asserts against *Pelagius*, who deny'd *Original Sin*, and, consequently, that any Punishment was due to Infants for it; but yet supposes them incapable of being admitted into the heavenly Glory without Baptism, and that they remain'd in, as it were, a middle State, between Heaven and Hell. Whereas others thought that all who were unbaptiz'd were damn'd, and those that were baptiz'd, dying in Infancy, were sav'd. And the *Schoolmen* †, many of them, improv'd this Notion, and invented certain Apartments for them; though this was not generally receiv'd by the Papists; and neither one nor the other of them pretend to establish their Assertions, by any Methods of Reasoning, which give the least Conviction.

Some modern *Remonstrants* in *Holland* have given into a Notion founded upon it, that they re-

* *Contra Julianum, lib. 5. baptismo de corpore exeuntes, in cap. 8. Ego non dico, parvulos damnatione omnium mitissimâ sine baptismo Christi morientes futuros. tantâ pœnâ esse plectendos, ut eis non nasci potius expediret, &c.* † *Vid. Aquinat. Summ. in And again, De peccat. merit. Suppl. 3æ part. Q. 69. Bellar-*
& remiss. lib. 1. c. 16. Potest mine himself does not give into it. Vid. Controv. tom. 4. lib. 6.
proinde rectè dici, parvulos sine cap. 2.

main always in an *infantile State*, (which is a Matter that I pretend to know nothing of) and all this with a Design to militate against Original Sin. But what I have asserted, falls short of this, I think ; and I have not been so peremptory in my Assertions, as to leave the Matter altogether out of Doubt : Yea, I have said as much by Way of Objection against it, as I have to establish it, and have assign'd the only Reason upon which my Supposition is founded ; which if it be once answer'd, or if it could be prov'd, that all Infants dying in Infancy, are sav'd, which some have attempted to do, or that there was any other milder Punishment, such as *Augustine* speaks of in the above-mention'd Place, I am very ready to relinquish my Notion.

That which gave me first Occasion to entertain this Way of thinking, concerning the Possibility of Non-Elect Infants, dying in Infancy, being destitute of Reflection in another World, on what others enjoy'd in this, was not so much the Evidence or Arguments of those above-mention'd, who either content themselves with positive Assertions, or the Opinion of others concerning it, or the Sense they give of some Places of Scripture, which they have miserably perverted, as the Notions I had received, in many Respects agreeing with, though in others widely differing from, Mr. *Lock's* Way of Reasoning about *Ideas*, in his *Essay concerning human Understanding*, Book 1, and Book 2. Chap. 1. If there be any Thing just in that Scheme it must lead us to conclude these two Things,

(1.) That though the Soul hath in its very Essence a Power of thinking and reasoning, yet this Power may not always be deduc'd into Act, as I suppose it is not in the Womb : but whether it be or no, as soon as the Child is born, I pretend not to determine.

(2.) This

(2.) This Power's not being deduc'd into Act, may arise from other Causes, besides the Weakness of the Body, and its respective Organs, or the Want of Objects to draw it forth. This we find, in some Measure, in those who are so stupid that they have little more than the Shape of Men, whose reasoning Faculty, is seldom or, at least, in a very small Degree deduc'd into Act, though as to Age they are more than Infants : and how far this may be the Case of Non-Elect Infants in another World, I cannot tell. And I hope no one will be angry with me for my professed Ignorance, when I pretend to know little or nothing of the Nature and acting of Spirits, either as joyn'd to, or separate from Bodies : therefore 'twould be a Vanity to be too peremptory in Determinations of this Kind.

All I contend for is plainly contain'd in that Assertion, That I can't see sufficient Reason to conclude, that God will either enlarge the Capacities of the Soul in another World, or reveal those Things to Infants, which without special Revelation they could not know, merely that they may have a tormenting Sense of their Loss. As for Philosophical Niceties, I am by no Means inclin'd to found important Articles of Faith upon them, nor argue from the Possibility of Things to the Certainty thereof ; much less would I regard the ludicrous and bold Assertions of the Schoolmen above-mention'd. And whether my Reasoning about this Matter be true or false ; as I have said as much as I need or well can for and against this Conjecture, I hope the Doctrine of Original Sin is not in the least shaken by it. And I don't see, how it has any dangerous Tendency to lead Persons from their Duty to God, or having right Conceptions of him. It does not militate against or overthrow Practical Religion, in any of its Branches.

Branches. Should I, indeed, assert the same concerning the Adult, as I do concerning Infants, it might have a Tendency to embolden and harden them in Sin, and would enervate the Force of some of the main Arguments which are used to deter from it, taken from those Considerations, that tend to awaken their Fears. But this does not in the least respect the Case of Infants, who are not Subjects capable of Conviction, nor of being under the Influence of Hope or Fear; neither doth it exclude the Duty of Parents towards them, in giving them up to God, in hope of his Acceptance; nor doth it extinguish that secret Hope which they have, when he enables them to do this by Faith, that he accepts their Dedication, and that the Child dying in Infancy is sav'd; for we are only speaking of the Infants that are supposed to be Non-elected. And to be sure, it is a great Encouragement to those Parents, who are not sensible of their Interest in Christ; who are sometimes ready to entertain many sad Thoughts of Heart, when their Children are taken away in Infancy, that they have brought them forth for the Destroyer. Nor does this Doctrine, certainly, reflect on any of the Divine Perfections. For if he testifies his Displeasure against Sin, in some Instances, with respect to Infants, I mean the Non-Elect, by eternally excluding them from his Presence, does not this tend to advance the Glory of Justice, and to shew his Displeasure against Man for *Adam's* Sin, more, than if we suppose that there is no difference in the Punishment of Original and Actual Sin, and so advance the Divine Justice at the Expence of his Goodness?

But if all that has been said will not discharge me from the Imputation of being in an Error, I hope it will wipe off the Charge of its being a dangerous one. Let the Reader then, if he pleases, reckon it one of the *tolerabiles ineptiae*

of one who pretends not to be Infallible, nor desires to defend any Thing that is not consonant with Scripture and Reason, nor would assert what is doubtful, with that Assurance with which we determine Matters of greater moment.

I have said as much as Charity and Candor will demand of me on this Subject; but before I dismiss it, shall give a brief Account, why I am so desirous to establish the true Difference between the Punishment due to Original and Actual Sin. Much, I think, depends upon it, to vindicate the Divine Dispensation from the Charge of Severity, not only with respect to Infants, but the *Heathen*, who are destitute of the Gospel. This gave Occasion to what was but briefly hinted at in my Sermon; which, I humbly conceive, will very much tend to obviate a *Pelagian* Objection, relating to the Salvation of the *Heathen*; concerning which many Volumes have been written on both Sides the Question, and great Complaints made of Hardship, that such Men as *Plato*, *Socrates*, *Cato*, and others, should be excluded from the Heavenly Blessedness, according to the Sentiments of most who have wrote on this side the Question. This gave me Occasion to assert what may be briefly laid down in the following Propositions.

1. That all Mankind are punishable for Original Sin; for *every Mouth must be stopped, and the whole World become guilty before God*. This, I think, has been sufficiently proved in the first Discourse.

2. Punishment due to Original Sin, is equal, with respect to all, without Distinction, which arises from its being imputed. And what this is, has been particularly considered. This will further appear, if it be observed.

3. That 'tis not voluntary with respect to the Will of him to whom 'tis imputed, in which it differs from actual Sin, which is more or less voluntary,

tary, according to the Circumstances of the Persons committing it.

4. It differs from Original Sin inherent, or corrupt Habits of Sin contracted, which are much greater in some than in others, and consequently the Sting, or Wound of Conscience, that attends them, and the Punishment due thereunto, is greater, or less, accordingly.

5. Those are greater, or less, in particular, according to the Means of Grace bestowed and abused. In Christians they are the greatest, in Heathens less, in Infants least of all, though still more or less, according to the *Ideas* they have, which are accompanied with Actual Sin, and the Degree of their Propensity to Sin.

6. As Infants are not punishable for Actual Sin, so the Heathen are not punishable with a greater Degree of Condemnation for Actual Sin, but in proportion to the Light they have rebelled against; or the corrupt Habits of Sin they have contracted. And therefore, as God was not obliged to save any, he is not to be charged with Injustice or Severity for punishing any according to the Demerit of their Sin.

We come now to the other Head, *viz.*

II. *That Infants are born without a Bias, or Propensity to sin.*

I am sensible, the only Thing that gives Offence, in this Expression, to some, is, because I say they are *Born* so. If I had said, they are inclined to sin before they are born, and consequently, that they are born with the Pollution and Contagion of it in their Nature, no one would have objected against it; and this I could have asserted upon the Foundation of the Soul's Thinking in the Womb, if I believed it true that it does so, very consistently with the Scheme that I have laid down: And shall so great a Charge, as overthrows the Doctrine

which I am establishing, be founded upon such a Nicety on this? I have plainly enough said, that soon after the Soul has *Ideas*, it is inclined or biassed to sin; therefore I will freely assert, that if it thinks before it is born, it is inclined to sin before: But the most that can be made of this Expression, concerning Infants being born without Inclinations to sin, is, that they have no innate *Ideas*; for I still say, that they can't sin before they think: but as I hinted before, I would not regard philosophical Niceties in establishing Divine Truths; it is no Matter of moment to me, whether the Soul thinks before, or immediately after 'tis born. It is enough for me to say, that Sin is seated in the Soul, to wit, in the Understanding and Will, and therefore cannot be committed before the Acting thereof; and before it can commit Sin, I don't see how it can be inclined to commit it; for that is the same as to say, that there may be Motion before there is a Subject capable of it; or, that the Person can be inclin'd to that which from a Necessity of Nature he cannot do. An Inclination, which is the same with Propensity, supposes a Subject inclined to act; and I must be pardoned, if I say, that a Person can't be inclined to act before he is capable of acting. The Word *Bias* is a relative Term, and connotes a Thing to be moved by it; so is Propensity: Therefore there is no Bias or Propensity to Sin at the same Time, that there is no possibility of committing it.

Again, this Possibility of acting or committing Sin, whether before or after the Infant is born, supposes Thought or Ideas. Tell me then, when the first Ideas are in the Soul, and I will easily assign the Time, when this Propensity to Sin takes its rise. I own, that the first Act of the Soul is a sinful Act, for 'tis the Act of a Creature separate from God, which can be no other than sinful; for we

we suppose that a Soul, judicially separate from God, is impotent to what is Good : and what can follow from hence but that which is Evil ? That which I principally militate against in this Head, is the Supposition, That God impels Men to Sin : And to say, that there is a positive Influence to what is evil, differs little from saying, that he impels them to it ; and what is this but to say, that he is the Author of Sin ?

It will then be inquired how comes our Nature to be inclin'd to Sin ? I answer, The Body, to which it is so closely united, inclines it thereunto ; though only objectively ; for the Body is no otherwise capable of inclining to it. This I call a Temptation to Sin proceeding from the Body, to wit, from its natural Constitution ; which moves more strongly in some than it does in others.

Here I suppose the Soul immediately created by God : and if so, that it is created without any habitual Disposition to Sin, as well as without a Power to what is good. The former arises from its being the Workmanship of God : the latter from its being separate from him. That God created the Soul *pure*, that is, *unbiaſſed* to Sin, (for I deny in my Sermon that he created it *innocent*) is not my Sentiment alone ; I could refer to the Writings of many who are of my Mind as to this Matter. Some Passages I shall transcribe, that the World may not think this is a new and strange Doctrine, peculiarly my own *.

Since

* I could easily refer to several ancient Writers, but I shall rather chuse to turn my Readers to some Passages in those who are more modern, whose Works are deservedly valued. See *Du Moulin's Anatomy of Arminianism*, Chap. 10. § 4. *'Tis a Question hard to be determin'd, by what means Sin is transmitted from Parents to their Posterity, and how the Soul derives this Depravation : for since all Things that God doth, are good,*
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Since God, according to this, don't defile the Soul, or put into our guilty Nature a Propensity to

we are not to think, that he put Original Sin into Men's Souls : for how should he punish those Souls which he himself had corrupted ? And § 15. It is a great Wickedness to believe, that God put into the Soul an Inclination to Sin. And § 17. God creates the Souls of Men good, but destitute of heavenly Gifts and supernatural Light, and that justly ; because Adam lost those Gifts for himself and his Posterity. And the Substance of what follows in that Section, is, that God denies supernatural Light to the Mind, whence arises Blindness of Mind ; and being destitute of this Light the Will acts accordingly in an inordinate Way ; hence arises a Propensity to Evil ; as if the Light of the Sun be taken away from a Traveller, though this doth not force him to wander out of the Way, yet it occasions him to take some unknown Path.

See also Turret. Instit. Theol. Elenct. Tom. 1. lib. 9. § 12. § 8. Licet anima sine ullâ labe creetur à Deo, non creatur tamen cum justitiâ originali, sed cum ejus carentiâ in pœnam primi peccati, uti hic distinguendum sit inter animam puram, impuram, & non puram. Illa pura dicitur, quæ ornata est habitu sanctitatis ; impura, quæ contrarium habitum injustitiæ habet ; non pura, quæ licet nullum habeat habitum bonum, nullum tamen habet malum, sed

creatur simpliciter, cum facultatibus naturalibus ; qualis supponitur creari à Deo p. st. lapsum. § 9. Quamvis autem anima creetur à Deo, destituta justitiâ originali ; non propterea Deus potest censeri author peccati, quia aliud est impuritatem infundere, aliud puritatem non dare.

See also Perkins on the Creed, concerning the Propagation of Original Sin. The Section being long I shall only abridge it. The common Opinion of Divines is, that Sin may be propagated two Ways : The first is, That when God created Adam in the Beginning, he so order'd it, that whatsoever he receiv'd, should be not only for himself, but for his Posterity ; and whatever Grace he lost, he should lose not only for himself, but all his Posterity ; accordingly he first depriv'd himself, and then his Posterity, of the Image of God ; accordingly, when the Souls of Men are created, and plac'd in the Body, God forsakes them ; not in respect of the Substance of the Soul, or the Faculties, but only in respect of his own Image, of which it is deprived ; then follows the Want of Righteousness, which is Original Sin : and God in depriving Man of that which Adam lost, is not therefore to be thought the Author or Maintainer of Sin. The second Way which Divines take in accounting for this Difficul-

to Sin, it will be enquired, What Hand has he therein? To which I answer, Though his Providence is not conversant about it in a *Positive* Way, yet it is in a *Privative*; which is very agreeable to the Illustration taken from God's hardening *Pharaoh's* Heart. See Page 50. I cannot say, but I have met with some Divines, who have asserted, that God puts a Propensity into the Nature of Man, as acting positively herein; but 'tis an unguarded Expression, much more liable to Exception than mine: and many others who have deserv'd well of the Truth, have deny'd any such Thing, and supposed that the Privation of Original Righteousness alone is sufficient. For this I have *Dr. Goodwin* * on my Side, whose Name had I mention'd, it would have prevented many of the hard Censures that have been cast on these Discourses.

All that I have asserted, I think will amount to no more than this: Though, 'tis true, when I enquire into the Rise of this Propensity to Sin, I ascribe it to the Temptation which proceeds from the Body; and suppose that there is the Intervention of sinful Acts, which produce it, though

ty is, that the Corruption of Nature is deriv'd from the Parents in Generation by the Body, as sweet Oil is infected by a musty Vessel, so the Soul created good, and put into a corrupt Body, receives Contagion from thence. This Conjunction of the pure Soul with a corrupt Body, is not against the Goodness of God, because 'tis a just Punishment of Sin.

* Vol. 3. lib. 8. c. 6. in which he proves that there is no Necessity of asserting Original Sin to be a positive Quality in our

Souls, since the Privation of Righteousness is sufficient to infect the Soul with all that is evil. 'Tis not, says he, a Positive Quality, come in the Room of Original Righteousness, as Heat into Water when Cold is expell'd. And he further proves, that we ought by no means to say so, because this positive Quality would have a true real Being and Entity, and so it would be good; which is to suppose Sin to be good, and God the Author of it, who cannot so much as tempt to Sin.

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both are supposed to proceed from the Privation of God's supernatural Image. See Dr. Goodwin's Works, Vol. 3. p. 8. *Now it is certain that whether every Man had had this Original Sin or not, yet upon any Act of Sinning committed by any Man, there doth and should have entred into that Man a Depravation of Nature; for by sinning a Man is made the Servant of Iniquity unto Iniquity.* As to the Similitude which some make Use of, of Oil's receiving a Tincture from the Vessel into which 'tis put, that is design'd to prove that Sin arises from the Body; and if that Similitude be just, I have nothing more to contend for. 'Tis plain, all, that use it, who say that the Soul is created pure, but receives a corrupt Tincture from the Body, assert the same Thing, for Substance, that I do, when I say, that God does not put a Bias into the Soul to Sin, but the Body acting objectively upon it, is the Cause thereof. We both distinguish between putting a pure Soul into a corrupt Body, whereby 'tis render'd impure; and putting a Principle of Corruption into the Soul: The only Difference, as I apprehend, between my Way of expressing my self and theirs, is this; they seem to suppose that the Body corrupts the Soul, as the Thing containing does that which is contained therein, by a Sort of Mechanism, in a Kind of Physical Way; or else there's little in the Similitude to illustrate it: but if any Thing else be intended by it, it must be the same that I suppose, namely, that it does it in an objective Way: and then, I hope, I shall not, upon calmer Thoughts, be blamed, for agreeing with the greatest Number of Divines, whom they who oppose me pay a just Deference to.

Moreover, I cannot but conclude, that if the Body were never so corrupt, that is, if the Humours were in never so undue a Temperament, which is the only *Idea* I have of its Corruption in this

this Case (except you consider it relatively and instrumentally, which is nothing to our present Purpose) I say, if it was in this Sense never so much corrupted, I can't see how it can affect the Soul any otherwise than objectively. If the Soul were not guilty, deprived of the Divine Image, separated from his Presence, and impotent to what is good, it might be united to a corrupt Body, and not be corrupted by it.

This will be better understood, if we consider, how Habits of Sin are increased in the Adult by the objective Influence of the Body. As suppose the Body to be of a sanguine or cholerick Constitution, &c. this would not so much affect the Soul, as to necessitate its Depravation, if it were not judicially left of God, and so become weak, and unable to withstand the objective Influence of its Temptations.

This, in a small Degree, is evident in those, whose natural Constitution is overcome by the Influence of Divine Grace; and so not only runs in another Channel, but is made subservient to the Glory of God, which it would otherwise strongly oppose. Whence it appears, that though the Body were very much corrupted in its Frame and Constitution, yet if the Soul was not guilty, forsaken of God, and indisposed to what is good, it would not necessarily be tainted or corrupted thereby. Therefore I am rather inclined to chuse this Way of accounting for the *Origin of moral Evil*, or the first Propensity of Nature to sin, than that which is illustrated by the Similitude above-mentioned; though the Difference is not so great, as to make it very material, which should have the Preference. And I have the Satisfaction to observe, that the Proposition I laid down, *viz.* That God doth not put a Bias or Propensity into the Soul to sin, which some have thought absurd and indefensible, because they

concluded it a Fiction of my own, is confirmed by the Method of Reasoning made use of by the greater part of those Divines, who have so happily defended the *Doctrine* of *Original Sin*, as to be entitled to the Esteem of those who conclude it to be an important Truth, founded upon the most solid Arguments.

And now that I may give a brief Abstract of what was delivered in my Sermon, and which I have endeavoured to maintain in this Postscript, I shall lay down a few Propositions.

1. God is not the Author of Sin. This is allowed by all, and is as certain, as that he is a Holy God, and therefore cannot do that, which he can by no means take any pleasure in.

2. The Providence of God is not conversant about Sin in a way of *positive* Impulse, or Influence thereunto; for he cannot impel, or move any one to that, which is contrary to his Nature, and revealed Will.

3. He cannot infuse corrupt Habits into the Souls of Men. For if Habits are sinful, which they must necessarily be, if what they produce is so; then he cannot be the Author of them, by the *first Proposition*; and if to infuse a Habit into the Soul contains something *positive*, it is contrary to the *second*; and that it does contain something *positive*, is obvious, because he is supposed, in putting a Bias to Sin into the Soul, in its first Formation, to act as a Creator; and it is also contained in the very *Idea* of these Habits being infused.

4. There are corrupt Habits in the Souls of Men from their Infancy. This is evident from Scripture, and Experience; and that these increase and grow, is equally obvious. Therefore,

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5. These corrupt Habits cannot be from God, *viz.* in a *positive Way*, by the *second* and *third Propositions*; which is all one as to say, that God doth not put a Bias or Propensity into the Soul to sin.

6. It is no Dishonour to God, if we say, his Providence may be conversant about Sin in a *privative Way*; but on the other Hand, it is a Branch of his Glory, to take away from Man, as a Judge, that which before was forfeited.

7. Whatever the Providence of God is conversant about in a *privative Way*, though this *Privation* may be the *Occasion* of a Thing's happening, yet it is not properly the *Cause* of it; because a Privation, as such, cannot exert positive Influence, as an efficient Cause is supposed to do: Even as the Withdrawment of the Sun, which is a Privation of Light, is the *Occasion*, but not the *Cause* of a Traveller's stumbling, or missing his Way.

8. God's judicial Withdrawment from the Souls of Men for *Adam's* first Sin is the *Occasion* of the Corruption of Nature, and its vicious Habits: but not the positive efficient Cause thereof. It follows therefore,

9. That we must seek for the Cause of these vicious Habits, or Propensity to sin elsewhere.

10. This must therefore arise from the Soul's Union with a corrupt Body, as some say, or, as I rather chuse to express my self, from the Influence of the Body upon it in an objective Way.

Thus I have given a brief Abstract of my Sentiments about this Matter; and I shall now only make an Appeal to the impartial Reader, whether there be so much ground for Censure, with respect to what I have delivered, as some have thought, who have received Accounts thereof by uncertain Hear-say. I rather hope, that what I have laid down may be found to have answered

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my Design, by vindicating the Divine Perfections. And if there be any Thing erroneous contained in it, certainly the Error is of no pernicious Tendency to overthrow any Article of our Faith, nor is it inconsistent with practical Religion. For,

(1.) What I have advanced tends to lay the Charge of Sin, both as to the Habits and Acts thereof, at our own Door; and not in the least to lay the Blame on God, as it would do, should we suppose that he infused these corrupt Habits into the Soul.

(2.) It prepares our Way to assert, that Christ was sinless in the Formation of his Human Nature, because not liable to the Curse, as not being represented by, or fallen in, *Adam*: Therefore he was not separate from God, nor had he any Propensity in his Nature to sin; since a Propensity to sin could not in him arise from the same Cause it doth in us. His being miraculously form'd by the Holy Ghost was sufficient to render him sinless in all Respects; and his being *sanctified from the Womb* did not consist in the overcoming, or rooting out corrupt Habits, but entirely preventing them.

(3.) It does not overthrow the Doctrine of the *Imputation* of *Adam's* first Sin. For that is laid as the Basis of all that we have deliver'd, and is consider'd as the Occasion of God's Withdrawment from a fallen Creature, and that Impotency to Good which ensued thereupon, and of the Influence which the Body has on the Soul to render it propense to Sin.

(4.) It don't overthrow the Doctrine of *Original Sin inherent*, or the Pollution and Corruption of Nature, or its Propensity to Sin. For 'tis one Thing to say, that this Propensity arises from such and such Causes, and another Thing to deny that there is any such Thing: or it is one Thing to say, that there are no corrupt Habits infus'd into

into the Soul, in its first Creation; and another Thing to say, that there are no such Habits in it afterwards. And the Reader will observe, that I expressly assert, that there are corrupt Habits invading the Soul, as soon as it is possible for them to produce sinful Actions, that is, as soon as there is such a Thing as Thought; and this is sufficient to establish the Doctrine of *Original Sin inherent*, and the Corruption and Defilement of the human Nature not only in its Progress, but in its early Beginnings.

(5.) Though sinful Habits are acquir'd, and not infus'd, it don't follow, that all Habits are acquir'd. There are supernatural Habits of Grace which are infus'd, which Doctrine is not weaken'd in the least by what we have asserted. For tho' it be a Reproach on the Holiness of God, to suppose Him to be the Author of Sin; yet it is a Branch of his Glory, to be the Author and Infuser of Grace.

(6.) The Doctrines, we have laid down, are so far from being subversive of Practical Religion, that they lead us to the greatest Humility; from the Apprehension of our being destitute of a Power or Will to what is good; which is as it were the Root from which all Sin proceeds, and this has been laid down as the very Foundation of all that hath been said. We are also hereby led to a Dependence on the Power and Grace of God; which is a Duty not only becoming, but necessarily incumbent on those, who are suppos'd to be unable to do that which is good.

(7.) Nothing we have said tends in the least to preclude the Confession of the Sin of our Nature. We may truly say, that *we are Transgressors from the Womb*, doing that which is evil as soon as we are capable of doing any Thing; and that our Souls were guilty, and separate from God in their first Formation

Formation or Creation. Therefore, if, after all, what hath been said, should be charg'd with being an Error, I hope that it will appear not to be a dangerous one.

Thus I have given a brief Account of what is excepted against in the second of the foregoing Discourses, and shewed, that neither of the two Things there laid down, has the least Tendency to overthrow any Article of our Faith, or Practical Religion, in any of its Branches. But since Contraries illustrate each other, and 'tis certain, that two contradictory Propositions can't be both of them true; so that to deny what I have said, must lead us to assert the contrary thereunto, which I shall take Leave, for Argument Sake, to represent: Therefore, if what I have said be not true, it will follow, as to what respects the former of the two Heads in Dispute, that "Tho' Infants have no actual Exercise of Thought, especially in a Way of Self-Reflection in this World, nor have any *Idea* of the Gospel, or what it is to enjoy or lose it, yet *we are sure* that they have in the next; and it necessarily follows, because God enlarge the Souls of Elect Infants, to make them receptive of the Joys of Heaven, that therefore he *must necessarily* enlarge the Souls of Non-Elect Infants, to make them capable of that Self-Reflection, which may in some measure set them upon a Level with others in Hell: for *we are certain* that nothing *can* occur that should hinder this, and it is trifling to pretend to be in Doubt about this Matter." I appeal to the impartial Reader, whether this peremptory Way of talking would not have given him as much Disgust, as what I have said on that Subject has done others; but this we suppose to be of far less Importance than the other.

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Therefore let us consider, how it would have been received, if I had asserted directly the contrary to what I have done under that Head, *viz.* That " God creates the Soul with a Bias, Propensity, or Inclination to Sin, a positive Aversion to him, and that before this Aversion is capable of exerting it self. That 'tis not enough to say, that he created it with a Privation of Rectitude, with the Guilt of *Adam's* Sin upon it, and an utter Impotence to what is good ; but we must suppose that the Providence of God is conversant about this Matter in a *Positive* Way : and this it may be, and yet he not be the Author of Sin ; for he that creates or infuses a Habit, is not, in this Instance, the Author or Cause of what he creates : but if this will not do, we must assert, that the Soul is impure in its first Creation, but not created impure ; we must assert, that 'tis impure before 'tis capable of any *Ideas* ; otherwise this Propensity to Sin must be adventitious or acquired, which is absurd ; for though all other Habits of Sin are so, yet this is an Exception from them."

This must have been my Method of Reasoning, if I had asserted the contrary to what I have done ; and if I had advanced such a Scheme of Doctrine, the World would have had much more Reason to charge me with Absurdity and Error, than now they have.

Therefore the safest Way would have been lightly to have past over these Things, and not pretended to enquire into the Origin of Moral Evil ; and let them, who are in another Way of thinking, bring in never such heavy Charges against us, as though we reflected on the Divine Perfections, it were an easy Matter to have said, their Charge is groundless, without pretending

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to prove it so. Such a Precaution as this would have secured me from popular Censure ; but I should have had another Kind of Censure, which would have made me more uneasy, namely, a Reflection on my self, as shunning to declare an important Truth, because it was probable some would not understand it, and therefore would endeavour to bear hard upon me, and weaken my Hands in my Work ; which yet, I hope, the Providence of God will some Way or other overrule for Good. I will conclude with the Words of the royal Psalmist, *Ps. lxxvi. 10. Surely the Wrath of Man shall praise thee : the Remainder of Wrath shalt thou restrain.*

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